THE CASE AGAINST MORMONISM

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THE CASE AGAINST MORMONISM

A plain discussion and analysis of the stock allegations and arguments against the Church of Jesus Christ of Latter-Day Saints and its founder, Joseph Smith, with the intention of determining their evidential value, also their actual significance to the claims made for the system of teaching and practice, popularly known as "Mormonism."

BY

ROBERT C. WEBB

Non-"Mormon"

"Why has Mormonism been so much misunderstood? Simply because the Evangelical churches saw in its success their own downfall, and they dare not let their own followers know what Mormonism really is, lest they should embrace it."—*Charles Ellis, non-"Mormon."*

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THE CASE AGAINST MORMONISM

INTRODUCTION

MORMONISM AND ITS CRITICS

Anti-Mormon Literature.—In almost any large public library one may discover several hundred books, large and small, dealing with the general subject of "Mormonism." A goodly percentage of such books are unfriendly criticisms of the system and its founder: almost none, even those written by scholars and men of attainment—such men usually try to be fair, and "see both sides"—even attempt to be favorable. The situation as regards the system known as "Mormonism," its founder and people, is a curious one; and it is by no means doubtful that considerable injustice has been done all of them. Also, as a side-issue, we may claim that the world has missed acquaintance with several highly significant facts, of interest in theology, sociology and economics, just because we have formed the evil habit of condemning the system under discussion and its adherents, without the formality of a fair trial.

Anti-Mormon Arguments.—A certain noted humorist, in a line of advice to the prospective traveler in our country, added to other matters relating to the West, "And don't fail to get a whack at the Mormons." He was merely reiterating what has been the sentiment in certain quarters as to the correct attitude

toward these people, ever since they first appeared upon earth. Thus, as is not too much to say, the average anti-Mormon book is simply the result of a determination in the mind of its author to force such facts as he may know about Mormonism and its founder into such a complete indictment of both, that the public must share his preconceived opinion that "Mormonism" is merely a word synonymous with "turpitude," and that "Joseph Smith"—the name of the founder of the system—is merely a combination denoting, in this connection, something like "vagabondish imposture." It is scarcely remarkable, then, that the average argument against the system and its adherents is no less than frivolously absurd—and that, quite apart from anything that may be urged "on the other side"—also, that the most ridiculous theories have been advanced and defended, merely to put "Mormonism" in such a light that no sane person could possibly suppose it otherwise than a mere tissue of meaningless verbigeration and irredeemable depravity. The candid observer of all this can scarcely fail to conclude that there must be something really interesting in a system, in opposition to which people will thus stultify themselves and lie, as so many anti-Mormon writers have done, and which, in spite of the contemptible character ascribed to it, still seems sufficiently important to excite so great antipathy.

A Careful Study Desirable.—What is needed in the premises is a careful and conscientious examination of the origin and claims of "Mormonism," in order that intelligent people may oppose it intelligently, if so disposed, or, in any event, estimate at a fair appraisal this system of teaching and practice. Within a very few months this very attempt was made by a prominent Methodist theologian, who, as stated in his preface, proposed to make "a comprehensive and thoroughly articulated criticism of the Mormon religion." This effort was published under the hopeful title, "A Fourfold Test of Mormonism," its

author being the Rev. Henry Clay Sheldon, Professor of Systematic Theology in Boston University. As suggested by his title, he divides his treatment into four heads or sections, called, respectively: (1) Historical Test; (2) Critical Test; (3) Rational Test; (4) Practical Test. In outlining his proposed treatment, this author writes:

"Scholars generally have had such a lively impression of the utter groundlessness of the claims of Mormonism that they have been inclined to shrink from awarding those claims any serious consideration. We can appreciate this mental attitude; but we remind ourselves that it is not always wise and profitable to follow the dictates of even a just disdain. Apart from its intrinsic merits, a system which seeks to perpetuate and extend itself by a great force of missionaries kept constantly in the field may well be awarded a measure of careful scrutiny. This conviction has led us to prepare the present treatise."

Sheldon's "Fourfold Test."—After reading this fair promise and grand guarantee of fair and intelligent consideration, it is with genuine regret that one discovers that the author of the book in question has carried his investigations no further, apparently, than the covers of some half dozen familiar and standard anti-Mormon diatribes, which he seems to consider quite in the light of authoritative, careful and scholarly productions. It is regrettable, also, that, with all his scholarship and evident mental acumen, he seems unable to perceive the essential rottenness of the favorite theories on the origin and significance of Mormonism, and the utterly contemptible character of the "evidence" upon which they are based. He has done one great service to the cause of fair and candid discussion, and that is to summarize briefly and forcibly the main points of anti-Mormon allegation, giving his reader a tangible body of contention to analyze and criticize, in the process of forming his own opinion on the matters at issue. Since, however, there would be no use in attempting a careful examination of the claims of Mormonism, until the charges of anti-Mormon writers have been disposed of, we may begin

our study of the subject by carefully analyzing these charges, with a view to determining how far they are actually effective in discrediting or obscuring the claims made on the other side, and the real issues at stake in the controversy. Professor Sheldon has proposed himself as the champion of anti-Mormonism, and it is only fair that his challenge be accepted.

What Mormonism Is.—As may be unnecessary to state at the present time, the system popularly known as "Mormonism" was founded on the teachings of Joseph Smith (1805–44), a native of Vermont, and a resident of New York State through most of his early life, who claimed to have had revelations from God, in the form of visions and theophanies, and to have been authorized to act as agent in restoring the Gospel of Christ, which, according to these same visions, had been "made of none effect" by the apostasy of the whole of Christendom. In addition to numerous special revelations given at various times, Smith claimed to have received the manuscript of an ancient record inscribed on "plates having the appearance of gold," and to have been able to translate them "by the gift and power of God." The translation was published under the name "Book of Mormon," and is recognized by the disciples of Smith to this very day as "the word of God" in a very real and sufficient sense. In addition to these marks of his prophetic office, Smith founded the organization, known as the Church of Jesus Christ of Latter-day Saints, which claims to be the vehicle of the restored Gospel, and made himself a conspicuous figure in the history of his time, as a successful founder of cities and settlements of his disciples, and as a vigorous and original thinker along political, sociological and theological lines. Many of his ideas on these subjects, as we shall see later, are notable, while his foundation and administering of the organization of his Church, a masterpiece of executive genius, example his ability in practical affairs. His life, however, was a stormy one

—his successes and achievements being opposed or neutralized by constant displays of violence on the part of his opponents—and was closed by his brutal murder in the jail at Carthage, Ill., in June, 1844. Apart from the broad claims made by Smith and his disciples—which must excite the resentment and opposition of other religious bodies—it would be difficult to explain the bitterness with which he and his people have always been attacked. From the very day of its organization, when it consisted of but six persons, all of them inconspicuous and unlearned, this Church has been the object of violent attacks, physical, verbal and judicial. It would be absurd to state that these doings resulted from the errors taught by Smith, or even came as a consequence to his own bad conduct or that of his followers. However much the disorderly elements may have detested him or them, it is quite evident that the violence with which "Mormon" history abounds, was in a very large number of cases directly encouraged by the abusive harangues of men in authority politically or religiously. It is also discouraging to read that ordained preachers of various denominations were often in the mobs that committed actual and grievous violence on persons and destroyed property.

Character of "Mormon" Teachings.—In many particulars the teachings introduced by Joseph Smith, and followed to this very day by his Church represented radical departures from traditional standards. Foremost among these departures, in point of time, at any rate, may be mentioned the doctrine of "gathering," according to which, the new church was not to be merely a new body of belief and practice in things religious, but was to form the actual nucleus of social and community life. As a consequence, the significance of the new movement may have been for many minds something primarily political—hence a "menace" to society, as is claimed to this very day. It is only fair to say, however, that the idea in the

mind of Joseph Smith was rather the foundation of a "peculiar people," a modern Israel, in which should be made possible the moral and ethical teachings of the New Testament. An early attempt at actual community of property, or of "consecrated property" was made in the so-called "United Order," or Order of Enoch, but its failure by no means eliminated the ideal of cooperation among the people, which is still held and followed to a great extent. The first "gathering place" of the Mormons was at Kirtland, Ohio, where they formed a thriving and populous settlement, built a temple, and gathered their new accessions to their faith. This locality was abandoned in 1837, largely because of increasing opposition, both political and religious, on the part of their neighbors, and large settlements were made in Western Missouri. Here again violence arose within a very few months, much augmented probably by the fact that the majority of the Mormon settlers were from the Northern and Eastern States, hence opposed to slavery. Quite apart from the evidently wanton charges of thieving, etc., made by their enemies, it may be said that the fear that a large anti-slavery population might control the State on the most vexed issue then before the country was undoubtedly the reason for the extraordinary violence of the mobs, and the brutal severity of the state decrees issued against the Mormons. Of course, as in other places, the religious prejudices of the populace were industriously exploited, as even to the present day. But neither of these "causes" should justify the wanton doings of the "righteous element," nor excuse murder and violence. After being driven from the State of Missouri, the Mormons traveled east, and formed settlements in Eastern Iowa and Western Illinois, along the banks of the Mississippi River. Here they founded the city of Nauvoo, which saw an existence of prosperity for seven years (1839–46) in their control. Within a few years, however, violent opposition again manifested itself, not

because of the dishonesty of the Mormons, as some claim, but largely because of political and sectional feelings, coupled, of course, with sectarian spite, which may be gathered from the historical account left by Governor Thomas Ford, who was an active figure in the public life of the State during the entire period of Mormon occupation of Nauvoo, and Governor at the time of the murder of Joseph Smith. After this tragic event, the opposition sedulously fostered against the Mormons grew in bulk and severity, with the result that the entire population, with very few exceptions, migrated from Nauvoo in the winter of 1846, and journeyed overland to the confines of the present State of Utah. Even in this sequestered region popular opposition could not be stilled, and many things were done which show this. However, this is merely history, also the record of events, in which, as in all things human, there are "two sides" that should be considered by the intelligent reader.

Why Mormons are Disliked.—In seeking for a justification of the popular habit of abusing and agitating against Mormonism and Mormons it must be insisted that history does not show that all the fault, nor even the greater part of it was on their side. The charges that they committed acts of violence and brigandage themselves, is by no means established by respectable evidence, and was not made by contemporaries, except in Missouri. Indeed, Governor Ford attempts to explain the mobocracy of Illinois on political grounds. He says of the "Mormons," in fact:

"Scattered throughout the country, they might have lived in peace like other religious sects, but they insisted upon their right to congregate in one great city. The people were determined that they should not exercise this right; and it will be seen in the sequel of this history, that in their case, as in every other case where large bodies of people are associated to accomplish with force an unlawful but popular object, the government is powerless against such combinations (mobs, &c.)."—*History of Illinois, p.* 251.

Anti-Mormon Persecutions.—While, as Ford

claims, political considerations may have been powerful in the anti-Mormon mobbings in Illinois, as well as in Missouri, where the anti-slavery sentiments of most of the "Mormons" was undoubtedly a strong factor in inciting violence against them, it is not too much to claim that the leaders in both States were of the same stripe as those who precipitated the "Know-Nothing" atrocities against the Catholics in the early and middle "fifties" of the Nineteenth Century. This view, indeed, has been expressed by several well-informed persons, notably Hon. A. B. Carlton, Chairman of the Utah Commission appointed by Congress in 1882. He says in a book published in 1891:

"The advocacy of religious liberty is no new thing with the author of this volume. More than a third of a century ago, he defended the Catholic against the Know-Nothing crusade. He was not a Catholic and is a native of America, as were his ancestors for many generations; but a sense of justice and devotion to the Constitution, together with a natural disposition to take the side of the under dog in the fight, impelled him to take an active part in opposition to bigotry, intolerance and persecution. It is curious to observe that the same war cries and catch-words were invoked in the crusade against the Catholics as are now employed against the Mormons, for example, 'allegiance to a foreign power'; 'abject obedience to the commands of the head of the Church'; 'danger of the government being overthrown'; 'Americans must rule,' etc. In those days, too, similar means were employed to inflame the public mind. Books purporting to be written by apostate priests and escaped nuns, embellished with monstrous pictures, were circulated all over the country."—*Wonderlands of the Wild West, p.* 344.

Know-Nothing Atrocities.—Judge Carlton then records that the Know-Nothing agitation culminated "in the murder of a large number of Catholics and foreigners, and the burning of churches and dwellings in Louisville, Ky.," in 1855; doings precisely similar to things done to the "Mormons" in Missouri, and quite analogous in nature and intent to the sumptuary legislation passed by Congress in the "eighties" at the behest of sectarian agitators. Whatever may be the character of either Catholics or

"Mormons," such lines of behaviour can find no excuse in any calm and reflective mind. Yet such is constantly the attitude of bigoted and superstitious minds, who are not content to observe the Constitutional guarantees to our people to believe as they please, and to be respected in their beliefs, so long as they create no public disorders.

Bigotry Resurgent.—In view of such facts as are embodied in the foregoing quotations, evidences, one and all, that the bigotry and persecuting spirit, so hideously rampant throughout history, are not yet dead, it is scarcely remarkable that, in many quarters, detestation and condemnation are considered the proper sentiments toward Smith and the "Mormons," even when dignified by the comparatively mild term, "just disdain." Such attitudes have led to the writing and publication of numerous books about "Mormonism," which contain so many such utterly preposterous charges against the characters of both, based, in the beginning, upon alleged "affidavits," said to have been uttered by "eye-witnesses," "old neighbors," and others, all utterly unknown and unheard-of in any other connection, that a candid and informed mind can hardly escape forming the conclusion that there is exaggeration somewhere, and the misdoings with which "Mormons" may be justly charged are utterly lost to sight. Never do anti-Mormons seem to have discerned the fact that, in exaggerating "Mormon" faults and failings, they have largely discredited their own case against "Mormonism." Thus, they fail quite entirely to understand that, in heaping reproaches on the head of Mr. Smith, they are arguing, not that his claim to having received revelations is preposterous and impossible, but, in fact, that he was not at all the kind of person to be chosen for any such marks of divine favor. They fail, also, to understand that the sort of things charged against him in the traditional host of "affidavits" by no means warrants the wholesale and bitter

condemnation with which they regard him. On the other hand, could "scholars" recover sufficiently from their "lively impressions" and "just disdain" to be really scholarly, it is undoubtedly true, that, in the history of Joseph Smith and "Mormonism," they would be able to discern nearly the most interesting and significant episode of the Nineteenth Century.

CHAPTER ONE

MORMON HISTORY AS TREATED BY THE ENEMIES OF MORMONISM

Anti-Mormon "Testimonies" Appraised.—When considering the alleged "affidavits" of supposed "old neighbors" of Smith's youth and early manhood, which constitute the bulk of the "evidence" against him, it is perfectly admissable to call attention to the evident prejudice which they manifest: it is also just to insist that the authors were, in very many cases, closely related to the disorderly elements which perpetrated the first violence against Smith and his followers in the region around Palmyra. But, above all, as an unprejudiced mind must discern, the element of slanderous rural gossip is much more prominent than any other. Thus, the accusations brought against the young man are of the kind most likely to be heard in small communities, when attempts are made to discredit anyone's reputation. The accusations of "shiftlessness," "indolence," "exaggeration," "vagabondish character," and the like, are the very line of accusations common, particularly in the mouths of village dignitaries and of other persons of no importance whatever, who desire to establish their own superiority. They can, evidently, be nothing more in the case of Smith, for the very excellent reason that they furnish not the slightest clue to the ability manifested by him to gain the allegiance of his followers, and to hold them together in a compact solidarity, as he certainly did. These stock accusations, which are dignified into "evidence" by virtually

all anti-Mormon writers, would argue merely that Smith must have been quite a worthless sort of person, although quite harmless, even somewhat absurd. There are recorded no grave charges against his moral character, or against that of his family, other than such things as may be charged to ignorance and limited experience. Curiously enough, also, we read no allegations to the effect that this singularly worthless young man, as represented by his enemies, was ever haled before a court of even rural justice.

Misfit Misdemeanors.—Now, considering Smith's character in the light of his doings in later life, one would expect, logically enough, on the theory of his complete duplicity and rascality, to read reports to the effect that he had early manifested a precocious ability to exploit his fellows for his own profit, making them work for his benefit, and pocketing the proceeds of their industry, or taking possession of their property and successfully evading prosecution. Such a record as this might seem to demand some explanation, in view of the large achievements of his afterlife, and of his undoubted ability to persuade people of the truth of his claims, and to retain their allegiance in the face of hardships and persecutions. It is the evidence of conscienceless plausibility and the talents of a first-class swindler that we should expect in a pure "impostor" of large success, rather than the gossiping charges about "exaggeration," "shiftlessness," etc., which are so confidently proposed for our acceptance. But we have heard no such charges as these, and it is now rather late in the day to unearth them. Even the "peep-stone performances," which, as we learn, "he practiced at intervals from 1820 to 1827," have never been offered as evidence that he profited largely by the "credulity" of his neighbors. They example merely one of the primitive superstitions common in rural communities even to the present time, being closely allied to the supposed ability of some persons to "witch for water," or locate

well-springs by the use of a hazel rod. Whether such "clairvoyant" and well-witching pretensions be groundless, or not, it is certain that the claimed or reputed abilities based upon them involve no evidence of capacity to engineer wholesale hoaxes. At worst, they are merely the extravagances of ill-informed minds. The awarding of such excessive significance to accusations of this order is about as reasonable as to assume a man capable of house-breaking, because he uses tobacco. Both acts may be classed as sinful, but it requires little physical courage and no enterprise whatever to commit the latter error.

The "Case" for the Prosecution.—In order to show the sort of wretched nonsense that our author considers, in this connection at least, "conclusive evidence," it may be in place to quote him briefly. Thus:

"Pomeroy Tucker, who was well acquainted with Joseph, his family, and most of his early followers, testifies that as a youth and young man he was 'noted for his indolent and vagabondish character, and his habits of exaggeration and untruthfulness.' Daniel Hendrix writes from personal knowledge of Smith: 'He was a good talker, and would have made a fine stump-speaker if he had had the training. He was known among the young men I associated with as a romancer of the first water. I never knew so ignorant a man as Joe was to have such a fertile imagination. He never could tell a common occurrence in his daily life without embellishing the story with his imagination' (quoted from Linn). S. S. Harding, a native of Palmyra, makes note of the fact that Smith as a boy had such a reputation for exaggeration that it was a customary comment in the neighborhood when a specially incredible story was narrated, 'That is as big a lie as young Joe ever told' (quoted from T. Gregg). In 1833 eleven residents of Manchester and fifty-one residents of Palmyra (the two neighboring towns in which the Smith family lived during their stay in the State of New York) recorded their judgment on the shiftless and untrustworthy character of the Smith family, Joseph included (cited from Howe).

"Not less full and explicit is the testimony of witnesses, having personal knowledge, to the radical bent of Joseph Smith to play the role of a magical occultism in search for hidden treasure. The fifty-one residents of Palmyra men-

tioned above refer to the large amount of time spent in digging for money imagined to have been concealed in the earth. Pomeroy Tucker narrates how Joseph claimed by means of a 'peep-stone,' or 'seer-stone'—a peculiar stone which was discovered in 1819 while a well was being dug on the premises of Willard Chase—to be able to point out the location of buried treasure. He says that he practiced this imposture at intervals from 1820 to 1827. . . .

"Antecedents of this kind have an unmistakable significance. Where in all the world could a more select agent be found for concocting the fiction of the 'Golden Bible' than the young man notorious for telling fantastic yarns and for claiming to be able with his magical peep-stone to locate hidden treasures? Who can fail to see that the story of the finding and translation of the Book of Mormon was squarely in line with the swollen talk and peep-stone performances of this latter-day Joseph? All these things fall into one continuous series."

The "Marks" of Imposture.—Continuing his effort to demonstrate the complete insincerity and imposture of Joseph Smith in the matter of the reported finding and translation of the "Book of Mormon," Dr. Sheldon writes as follows: "In the second place the different stories which Smith told about the plates of the Book of Mormon impeach his honesty and veracity in the matter." He then wheels up his heavy artillery of stray statements and "affidavits" to further destroy this hereditary enemy of Methodism. A certain Sophia Lewis is quoted by Howe as stating that the book of plates "could not be opened under penalty of death by any other person than his [Smith's] firstborn." [We have heard as yet of no person who professed to have "opened" this book.] He then attempts to place in "conflict" the statement of the Doctrine and Covenants (v. 10–14) that "three of my servants . . . shall know of a surety that these things are true, for from heaven will I declare it unto them," with the fact that there are also "eight besides the three" who "had not only seen, but handled, the plates." [But this matter will be discussed later.] A Rev. Lewis is also cited on the authority of Howe, as stating "that at a certain future time, when the

plates would be placed on exhibition, there would be a chance for him to view them."

Wicked or only Imbecile?—These allegations seem to furnish rather meagre evidence for a complete impeachment of Smith's "honesty and veracity in the matter," and are worthless to prove anything, unless used, as in the present case, without examination or analysis of conditions. [It might be asserted that, even if Smith's claims were true, he, being human, may have been liable to misunderstanding of some such minor conditions as these, rather than "dishonest" and unveracious, as Sheldon assumes.] But, as we may suppose, the object of proving Smith a liar and impostor is not to be achieved, unless he be made out a fool also. Thus we are favored with the "affidavit" of a certain Peter Ingersoll, alleged to have been uttered in 1833, and one of the Howe collection, which alleges as follows:

"He [Smith] made me his confidant, and told me what daily transpired in the family of the Smiths. One day he came and greeted me with a joyful countenance. Upon asking the cause of his unusual happiness, he replied in the following language: 'As I was passing yesterday across the woods, after a heavy shower of rain, I found in a hollow some beautiful white sand that had been washed up by the water. I took off my frock and tied up several quarts of it, and then went home. On entering the house I found the family at the table eating dinner. They were all anxious to know the contents of my frock. At that moment I happened to think about a history found in Canada, called a Golden Bible; so I very gravely told them that it was the Golden Bible. To my surprise, they were credulous enough to believe what I said. Accordingly, I told them that I had received a commandment to let no one see it, "for," says I, "No man can see it with his natural eye and live." However, I offered to take out the book and show it to them, but they refused to see it and left the room. Now,' said Joe, 'I have got the d—d fools fixed, and will carry out the fun.' Notwithstanding he told me he had no such book and believed there never was such a book, he told me he actually went to Willard Chase to get him to make a chest in which he might deposit the Golden Bible."

According to Howe, who first presented this "affi-

davit'' to the attention of a confiding public, Mr. Chase testified that an order for such a chest had actually been left with him—it was not filled, however, ''because the desired guaranty of good faith was not furnished''—and several of Mr. Ingersoll's neighbors gave ''affidavits'' testifying to ''his integrity and reliability.'' Upon such bases as these, our author concludes that Ingersoll's ''affidavit'' is ''well adapted to carry the conviction that it is a true report of the inception of the Golden Bible project,'' and remarks that ''it is any amount more credible than all the stories told about the visitation of angels or the attempts of satanic foes to wrest away the newly discovered treasure.'' Precisely why these latter experiences are any less ''credible'' now than in ancient times it would be difficult indeed to understand. If there is any truth at all in the narrations believed to give the foundation to the Christian religion, they are not incredible at all; the sole question with which the consistent and logical critic could be concerned should be as to whether these things actually took place in the case of Joseph Smith or not. This remark is one of the cases in which an expression proper only to skeptical ''rationalism'' sounds very ill in the mouth of a professed Christian.

Yearning for Confidants.—According to Ingersoll, the occasion of Smith's making him [Ingersoll] ''his confidant'' was a reported rebuke administered by Smith's father-in-law, Isaac Hale, who, as stated, had admonished him ''to give up his foolish search for money by means of the peep-stone,'' although he [Smith] ''felt that his family would wish to push him on in the old line.'' Because of this ''dilemma,'' therefore, in which he confided in the loquacious Ingersoll, Smith fakes his family—not Mr. Hale—and then reports, in excellent grammar, his satisfaction over the alleged fact that he had ''got the d——d fools fixed,'' and proceeds to ''carry out the fun'' by asking a certain Chase—he whose well had yielded the orig-

inal "peep-stone"—to make a chest to contain the "book," which had no existence. Whether, or not, this alleged "affidavit" is "any amount more credible" than some other narrations, it must be evident that it involves nothing other than that, if true, Smith was not an "impostor" at all, but a very well developed case of imbecile. Why have we read no "affidavits" to the effect that Smith was the "town fool," and that "every one knew that he was crazy"? Here is a man nearly twenty-two years of age, old enough, in fact, to be married, who, whatever his vagaries, had supposedly enough common sense to behave rationally. Nevertheless, on finding some "beautiful white sand" in the woods, he ties up several quarts of it in his frock, and takes it home. Had he found a curious or beautiful stone, or even a few dozen Indian arrow heads, his procedure might be intelligible; otherwise, it is merely nonsensical. Not only is Smith represented as behaving thus in imbecile fashion, but he is also credited with a most unnatural disregard for his family—speaking of them as "d——d fools"—an attitude of mind of which his later career shows no trace. Assuming that Ingersoll really uttered the "affidavit" attributed to him—and, as we shall see later, there are good reasons for not accepting many of Howe's "affidavits" at their face value—the conclusion is inevitable that he is mingling some anecdote of Smith's childhood with some events of his maturer life. The same remark applies also to the matter of the "peep-stone," supposed to have been found in 1819, when Smith was but fourteen years old. The fact that, as represented, Smith actually asked Chase to make a chest to contain the "nonexistent book" might be adduced to show that Ingersoll was not the "confidant" he supposed himself to be—was laboring under several serious misapprehensions, in fact—and that, if Smith had got anyone "fixed" in the matter, that one was Ingersoll himself. It might be asked further why it should have

happened that Smith would wish to "fake" Chase in the matter, while giving Ingersoll his full confidence; or why that he should assume such a preposterous attitude toward his own family, who always supported him in his claims, and, as represented here, "would wish to push him on in the old line," while "giving the whole thing away" to a town gossip.

Things "Incredible" and Otherwise.—It is quite evident, however, that things called "any amount more credible" than some other things have very often been the things that people so speaking have wished to believe. Thus it is that we find very many "profound theologians," who have gone to the Word of God, not to find out what it really teaches, but to force out confirmations—verbal justifications—for their own preconceived conclusions. This is the old process of "twisting texts to suit the sects," and has been conspicuous in the history of theology. However, our author continues:

"In other respects also his [Smith's] stories failed to match. In the final version an angel served as the custodian of the plates. But as Hiel and Joseph Lewis, sons of N. C. Lewis, declare, Smith reported to their father that the figure which confronted him when he attempted to get the plates was that of 'a Spaniard having a long beard down over his breast, with his throat cut from ear to ear and the blood streaming down.'"

What our author neglects to state is that these "sons of N. C. Lewis"—seems as though we ought to know who he was—uttered their allegations in 1879, fifty-two years after the date of the alleged event, and that no one had ever heard the story before. For fifty-two years the story of angelic visitations had been accepted—and rejected—but now another professed confidant of Smith's comes forward in the persons of his sons to give the "correct and original" version. Although, in another connection, Dr. Sheldon insists that "the plea that the late date of [a certain] testimony is ground for challenging its truthfulness is far from disposing of the sworn statement"

—no anti-Mormon deponent could possibly commit perjury, make erroneous statements, even inadvertently, or be misquoted, we may suppose—we have here another statement "born out of due time" that is not even sworn to. [It was in a letter to a certain J. T. Cobb of Salt Lake City.] It is fairly to be challenged by the words of a "Mormon" writer, N. L. Nelson, as follows:

"Mr. Linn (who first introduced it to the public) actually credits this story, as will be indicated by the following comment:

"'We may now contrast these early accounts of the disclosure with the version given in the Prophet's autobiography (written, be it remembered, in Nauvoo in 1838), the one accepted by all orthodox Mormons. One of its striking features will be found to be the transformation of the Spaniard-with-his-throat-cut into a messenger from heaven.'

"That is to say, Mr. Linn would have the reader believe that not until Sidney Ridgon came into the Church to shape and unify its teachings, did the story of the Book of Mormon take its present form. It is in such suggestions that Linn shows the weakness of pure malevolence. Could the Prophet's parents and brothers and sisters and the Whitmers have been made to give up Presbyterianism and join the new Church, with such a tale? There were at least ninety souls baptized before Sidney Rigdon came into the Church. Were these converted by a 'bloody ghost' story? The simple fact is that from the date of his first vision in 1820, and continuously thereafter, the Prophet told one consistent, undeviating story—a fact which contemporaneous records abundantly prove. Under no other circumstances could he have made converts of people intimately acquainted with all the facts of his life."—*The Mormon Point of View, pp.* 187–188.

Prophets, Pirates and Presbyterians.—Apart from the essential absurdity of accepting so radical a variation of a traditional episode—one also utterly inconsistent with the rest of the narration (a ghostly Spanish pirate guarding a buried divine revelation!)—on the authority of a single unknown, and unsupported individual, it is in place to object that had such a story as he tells been the "true, original version" in any sense, it is surprising that Howe and Tucker, with the cheerful assistance of so many persons "who knew

Smith intimately," never mentioned it. This is a fine line of "evidence" indeed for use in a determined attempt to force a case against a man whose initial offense seems to have lain in his statement, to his own mother, "I have found out for myself that Presbyterianism is not true." Why must one stoop thus to the imbecilities of malicious rural gossip, in order to discredit a "false prophet"? Smith may have told one or two absurd stories, merely to protect himself from the Ingersolls, Lewises, *et al.*, whose curiosity as to his doings might thus be satisfied, and silenced. Such reports need mean nothing worse.

Extenuating Circumstances.—As a further demonstration of the downright unfairness of the average, and typical, anti-Mormon line of argument, it must be objected that, had Smith chosen, or been forced into, another line of activity than the one in which he gained his fame and won the enmity of so many "gifted writers"; had he, for example, become a poet or a writer of fiction, the ill-natured "recollections" of his "old neighbors" and discarded "confidants" would have been interpreted to indicate that he had been a "dreamy and introspective youth," rather than one of "vagabondish character," and in the other doings mentioned one would have been accustomed to see the "expressions of a vivid and strong imagination." [Something of this sort was done in the case of Lord Byron, for example.] The two cases, the real and the possible, match, however, in the particular that both have to do principally, if not entirely, with the doings of the man's childhood. In fact, in most of the aggravated examples of "imposture" mentioned by anti-Mormon writers, the public is asked to condemn the vagaries of a child, on the doubtful authority of a gang of "affidaviting" yokels oppressed with vague memories of a troublesome boy.

"Scholarship" Versus Mormonism.—The iron-shod Juggernaut of anti-Mormon condemnation does not stop at this point, however. Our author proceeds to

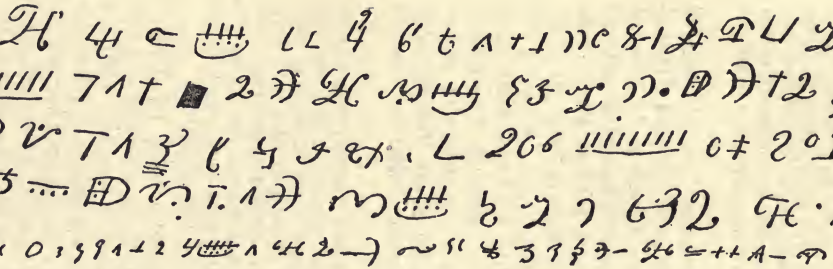
question the traditional account of the "coming-forth" and "translation" of the "Book of Mormon," on the ground that it was only one of Smith's numerous attempts at "imposture." Thus he says:

"The ample list of demonstrations given by Joseph Smith of his capability of downright faking are destructive of faith in the supposition that he either possessed or translated any antique documents. At the head stands the demonstration which he incautiously gave in connection with the Book of Mormon."

Here he refers to the "transcript" of characters from the plates, given to his friend, Martin Harris, and by him shown to Professor Charles Anthon of New York. This is a famous episode, and is always represented as "scholarship's first formal condemnation of Mormon claims." Anthon's letters on Harris's visit have done yeoman service in "keeping his memory green," more effectually, perhaps, than even his own excellent text-books on the classics, which have been largely supplanted by the works of later redactors. In one of his letters, as quoted by Sheldon, Dr. Anthon describes the "transcript" shown him by Harris in the following words:

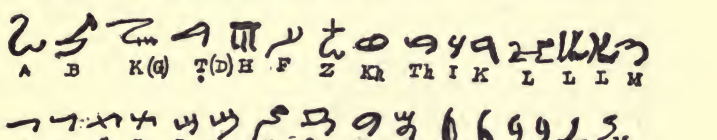
"It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets. Greek and Hebrew letters, crosses and flourishes, Roman letters inverted, or placed sideways, were arranged in columns. . . . I am thus particular as to the contents of the paper, . . . and well remember that the paper contained anything else but Egyptian hieroglyphics."

Speaks for Itself.—Our author makes no further comment on this quotation, evidently considering that it "speaks for itself." He seems to be unaware, however, that, while the paper shown to Anthon has not been preserved for us, there exists another alleged "transcript," now in the possession of Joseph Smith's grandson, Frederick M. Smith of Independence, Mo., which might seem to put another construction on the matter. Like the paper mentioned, it consists of "all kinds of crooked characters," several of them sug-



Copy of the professed transcript from the "golden plates" of the Book of Mormon, now in the possession of Joseph Smith's grandson. Whatever may have been the origin of this document, two things are evident in regard to it: (1) It seems to be a studied transcript or combination of characters, not a mere haphazard product composed of any shapes or combinations that may have come to the writer's hand. (2) It is evidently the work of an unskilled penman, one unaccustomed to exact copying of figures, hence liable to distort, or miscopy, many of them. This may be judged from the second figure from the left on the top line, resembling a script capital "H," which seems to be repeated several times in the other lines, always varied. The whole inscription is, it is claimed, written in "reformed Egyptian," by which may be understood some form of Egyptian writing other than Hieroglyphic. Admitting the writer's evident inexperience as a copyist, it is possible to discover several close resemblances to some of the several forms of Hieratic, as may be judged from the sample characters of this kind of writing on the opposite page. Thus, the "capital H" contains all the essential lines and strokes of the crouching lioness, the symbol for "L," as given in the list, and might be held to be an attempt to represent it, without the knowledge of its original nature. Near the right hand end of the first line is a character resembling a script capital "L," which closely suggests the character for "S," as shown in the list. Immediately following it is another closely suggesting the "M" given in the list. Both seem to be repeated several times. Also, by use of the list, suggestions of the characters for "F," "Z," "P," "Kh," etc., seem to be present, also several others to be met with in various forms of Hieratic and Demotic writing.

gesting Greek, Hebrew and Roman letters, variously disposed. Allowing, however, for the evident unskillfulness of the writer as a penman—and this fact might be urged to indicate that he had copied many of the characters poorly and inaccurately, distorting some of them in fact—the entire screed closely resembles a manuscript in some ancient form of Egyptian Hieratic. [This latter text, in a general sense, held about the same relation to Hieroglyphic as hand-written script holds to square printed type; being a "cursive form," in fact, hence diverging from Hieroglyphic in very many particulars.] Thus, it is possible to find several striking resemblances to common Hieratic characters in this paper, and close study has



Selected specimens of phonetic characters found in Egyptian Hieratic manuscripts, as given by Champollion and other authorities. It is noteworthy that the same sound may be represented by a number of different characters; also that there are, in addition, very many characters used as "ideograms," "determinants," etc.; and that all characters are written together in convenient combinations, rather than on single lines. Suggestions of many of these characters may be found in the alleged "transcript" shown on the opposite page.

revealed several others with the same possible description. One curious fact about this writing is that, although, evidently copied by the penman beginning at the left hand upper corner, as in modern European languages, it seems to represent, or to be intended to represent, a text reading from right to left, as did Egyptian texts of all varieties, as well as the writing of most Semitic languages. This conclusion might be formed by noting the fact that three square figures, closely suggesting stops of some kind, as between sentences or sections, are to be seen in the writing, the third of them being at the extreme left hand

end of the seventh, or last, line. If a "fake," pure and simple, it is certainly an extremely clever one, somewhat more carefully concocted than one might expect from "so ignorant a man as Joe."

The Lapses of Dr. Anthon.—Dr. Sheldon then adds the following footnote, which is worthy quotation for several reasons, as will appear later. He says:

"A letter of Anthon seven years later refers to this visit, and also gives account of a second visit. Mormon apologists are able to point out some discrepancies between the two letters. But they are such as might result from a memory not supported by records at hand, and on the main point—the character of the pretended excerpt from the Book of Mormon—the two letters show complete agreement."

As already seen, this "main point" is quite beside the mark. Our author does not take the trouble to specify that the two letters disagree in an essential point of fact; the second stating that Anthon had given Harris a written opinion of the matter, the first denying this. This is, to be sure, a minor point in the argument, but it evidences the liability to forget details in the lapse of years, a failing shared by both ignorant and learned. In this manner, as Dr. Sheldon agrees in this particular connection, it is evident that a statement on essential facts made years after a given occurrence, does not always have the force of one made upon a comparatively recent event. Most of the strongest and oftenest-quoted arguments of Anti-Mormon writers are based upon statements made many years after the events described; among them the remarkable "first version" given by the Lewis brothers, as quoted above. If writers like Sheldon can excuse the lapses of Anthon on the grounds just given, it may be that, in using the "testimonies" of other "deponents" to establish the long-past events, which they profess to describe "accurately" and "minutely," as though Anthon were the only man subject to forgetfulness, they may find themselves "hoist with their own petard."

Imposture upon Imposture.—Sheldon then pro-

ceeds to massacre the reputation of the "Mormon" Prophet by alleging other subsidiary examples of "imposture." He writes thus:

"That Smith's claim to have an antique book written in Reformed Egyptian was a capital instance of faking is further placed beyond reasonable doubt by subsequent instances of a like unscrupulous procedure on his part."

He then proceeds to catalogue the professed translation of an Egyptian papyrus, found with a mummy purchased by Smith in 1835; his alleged misinterpretation of the nature of a Greek psalter in 1842; his alleged mistranslation of certain brass plates found at Kinderhook, Ill., in 1843, and subsequently alleged to have been "faked" by a certain Fulgate; and, finally his "double outrage against the text" of Scripture, in the production of the so-called "Inspired Translation." It might be urged with some show of cogency that, in the four instances mentioned above, or in the first three of them, Smith had an actual writing in an unfamiliar text to interpret, while, in the case of the "Book of Mormon," as Sheldon insists, he had no such document to work upon. Sheldon evidently denies the truth of the account of the plates, and even doubts that there were any plates whatever. For, as he remarks in connection with discussing the "Eight Witnesses":

"Supposing plates to have been actually seen and handled, the only rational conclusion would be that they were devised for the occasion; and for witnesses drawn from the Smith and Whitmer families we can be assured that a very clumsy device would have answered the purpose. It would not have needed anything so well executed as the Kinderhook plates referred to above."

If the supposed "clumsy device" were in any sense as good as the "transcript" previously discussed, it might be asserted that others, beside members of the families named, might have been "deceived."

What Is a Prophet?—In considering these four later examples as evidence of consistent "imposture" on the part of Smith, it is only fair to urge as answer

that, in the case of the "Book of Mormon," he professed to have made the translation "through the gift and power of God," or, as he states, "by means of the Urim and Thummim," while no such claim is made in the case of any of his other professed "translations." In other words, he was acting in the first instance, according to accounts, in the capacity of prophet and direct instrument in the hands of God; while in others, as in the "translation" of the "Book of Abraham" from the Egyptian papyrus, we are free to suppose that he was exercising such human judgment as he may have believed warranted in the premises. In order to point his distinction, it may be in place to quote him on his estimate of the prophetic office and function. He states in his journal:

"According to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a prophet; and any man who says he is a teacher or preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and impostors may be detected."—*History of the Church, Vol.* V. *p.* 215.

Again:

"I was this morning introduced to a man from the East. After hearing my name, he remarked that I was nothing but a man, indicating by this expression, that he had supposed that a person to whom the Lord should see fit to reveal His will, must be something more than a man. . . . Indeed, such is the darkness and ignorance of this generation, that they look upon it as incredible that a man should have any intercourse with his Maker."—*Ibid. Vol.* II, *p.* 302.

Quite as important in the present connection is the following:

"This morning, I read German, and visited with a brother and sister from Michigan, who thought that 'a prophet is always a prophet'; but I told them that a prophet was a prophet only when he was acting as such."—*Ibid. Vol.* V. *p.* 265.

Prophets in Error.—As may be understood, the

above passages indicate that, according to Smith's teaching, the prophetic office consists in the use of a man as the direct agent and mouthpiece of God, at given times and for given purposes. That at other times he is not a "prophet," as above stated, may involve that he may even fall into numerous errors, both of speech and conduct, precisely as did Moses, even in the capacity of prophet, at the "waters of Meribah-Kadesh" (Numbers xx, 11–13; xxvii, 14), and be punished therefor (Deuteronomy xxxii, 51). In the professed exercise of the prophetic function in the "translation" of the "Book of Mormon," the representation is, not that he was endowed with a knowledge of Egyptian, but that the "gift and power of God" acted on his mind to impart the meaning of the "crooked characters, disposed in columns."

Did Smith Read Egyptian.—As may be seen, the story told about the "translation" of the "Book of Mormon" is perfectly consistent. Whether it be true, or not, is another matter, one, also, which may not be determined, perhaps, by argument. If, as represented, the work was done by divine command, and completed by the "gift and power of God," it stands in a different class from other professed translations produced by Joseph Smith. In the case of the "Book of Abraham," professedly translated from an Egyptian papyrus, he distinctly specifies that the work was done as the result of his studies in Egyptian—and we know that he was a student of Hebrew, German and law, also of some other matters, perhaps of Egyptian. As to the matter of the professed translation, we can say nothing, of course, since the papyrus originally in Smith's possession has been lost. That he had such a papyrus seems evident, however, from the fact that three drawings of Egyptian style are printed with, and believed to illustrate the text. One of these is a hypocephalus; the other two are of uncertain significance. Smith professed to caption them all, and on the issue of his captions alone is the

charge of "imposture," in this connection based. As Sheldon points out, the captions on these plates have been attacked by sundry authorities, including Deveria, the French Egyptologist, Budge and Woodward of London, and a number of Egyptologists and non-Egyptologists, whose opinions were presented in pamphlet form by the late Bishop F. S. Spaulding of Utah in 1912. These gentlemen asserted, to be sure, as our author states, that "the facsimiles were specimens of characters commonly found in Egyptian tombs, and that the interpretation by Joseph Smith was utterly aside from their meaning." He does not inform us, however, that their identifications of the plates did not agree, showing that there was a wide range of uncertainty as to their real reference, and that, particularly in the case of the hypocephalus figure, there are strong reasons for believing that the man who wrote the captions ascribed to Joseph Smith had a working knowledge of Egyptian. This matter is fully discussed in the *Improvement Era* (Salt Lake City) for February, 1914; and until the allegations made are fully refuted, the charge of "imposture" in this connection, at least, is purely gratuitous. In this case, the question is one of pure Egyptological and Semitic scholarship—to determine the question, whether or no Smith knew Egyptian, or had authorities for any of his statements.

An Ungrammatical "Imposture."—Having committed this "error of omission," Dr. Sheldon proceeds with his indictments. "Another instance of fraudulent pretense," he writes, "quite as glaring as that just mentioned, is reported by the Rev. Henry Caswall." To hurry over a trivial and gossiping bit of insignificance, we may state that this Caswall presented a book, alleged to have been a "Greek Psalter," to Joseph Smith, and asked him what it was. Smith asked him what he supposed it to be, and was answered that Caswall thought it a Greek book. According to report, the answer was:

"No, it ain't Greek at all, except perhaps a few words. What ain't Greek is Egyptian; and what ain't Egyptian is Greek. This book is very valuable. It is a dictionary of Egyptian hieroglyphics. Them figures [capital letters at the head of each section] is Egyptian hieroglyphics; and them which follow is the interpretation of the hieroglyphics written in Reformed Egyptian. Them characters is like the letters which was engraved on the golden plates."

"A Phenomenon to Be Explained."—Whoever this man Caswall may have been, he was evidently far more interested in telling a good story than in arriving at a fair estimate of the man about whom he later wrote a book. He exaggerates Smith's tendency to use poor grammar—and this discredits somewhat his accuracy in other particulars—which is not so pronounced in Smith's later writings and discourses, and was entirely unnoticed by Josiah Quincy, son of the President of Harvard College and sometime Mayor of Boston, who visited Nauvoo in 1844. Quincy, although undoubtedly the better scholar of the two, arrives at far different conclusions, writing of Smith some years later:

"It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: *Joseph Smith, the Mormon Prophet.* And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High —such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, and not as a rogue to be criminated, but as a phenomenon to be explained. The most vital ques-

Another of Joseph Smith's Alleged "Frauds," which "Scholarship" has not proved against his allegations.

Smith claimed that this picture represents the attempted "sacrifice of Abraham" by an idolatrous priest of the "Chaldees," thus giving a variation of the story told of such incident in the Talmud, and in other ancient Semitic writings. Sundry Egyptologists and sectarians have attacked this description, and have attempted to "identify" it. The results of their efforts are as follows:

"An embalming," the reclining figure being the unembalmed corpse and the standing figure, an "embalmer," a "priest," or the god "Anubis"; the flying bird being called "Isis," the "Hawk of Horus," or the man's "soul." So identifying are Dr. Flinders-Petrie of Oxford, Dr. F. von Bissing of Munich, Dr. Edward Meyer of Berlin, Dr. Henry Woodward of London. [It is noteworthy, however, that Anubis is always represented with the head of a jackal, and that the soul-bird always has a human head.]

"The Resurrection of Osiris," the reclining figure representing the god Osiris coming to life at the command of Anubis; the flying bird representing Isis, wife of Osiris, who had taken the form of a hawk. So identified by Theodule Deveria, the French Egyptologist, writing in 1869, and by Dr. James H. Breasted of Chicago, writing in 1912. [It is noteworthy that, as Deveria distinctly states, this resurrection scene is not familiar in funereal papyri found with mummies.]

(Caption continued on page 31)

tions Americans are asking each other to-day have to do with this man and what he has left us. A generation other than mine must deal with these questions. Burning questions they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo."—*Figures of the Past, p.* 376.

"Verdicts" of "Scholarship."—Quincy does not even remark that Smith used a double negative, but his estimate, being that of a scholar and man of affairs, is all the more valuable. It is immeasurably removed from Caswall's trivial condemnations, and, as is reasonable to suppose, is a more correct estimate of the man in question. Quincy speaks highly of Smith's abilities as an executive and as a thinker on the great public questions of the day, particularly that of slavery. He does not stoop to record on the "say-so" of some vile gossiping slanderer, whom Sheldon also considers worthy of notice, any "four instances, as reported to him, with specifications of place and circumstances, in which the Mormon leader was plainly intoxicated" (page 134). What inflames Caswall and Sheldon, however, is the fact that Smith, knowing no Greek, as we may assume, states that a Greek Psalter is written in Reformed Egyptian, although even Dr. Anthon noted the resemblances. That marks him as an "impostor" of course; but when among the ten learned men cited in the Spaulding controversy over the plates of the "Book of Abraham," as mentioned above, five call a certain picture

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"Anubis guarding the embalmed mummy," a scene very familiar in the Book of the Dead. So identifying are Dr. E. A. Wallis Budge of the British Museum, writing in 1903, and Dr. Albert M. Lythgoe of New York City. Dr. Budge suggests that the scene has been altered, and Dr. Lythgoe states that the knife has been added in the "god's" hand. [It is noteworthy that in no known representation of an embalmed mummy are the limbs shown in the agitated positions seen in this drawing.]

If any of these Egyptologists is right, therefore, this drawing must have been radically altered in several essential particulars. In view of their disagreements, it will be necessary to demonstrate any conclusions drawn. Will some learned person be pleased to tell us what this scene represents? Otherwise, how can we condemn Joseph Smith for "fraud," because he disagrees with scholars who disagree among themselves? If they know not what it is, did he "conceal the truth" with intent to deceive? He either knew, or thought that he knew. Precisely the same must be said of all his learned critics.

an "embalming"; three, a "resurrection of Osiris," and two, a "mummy guarded by Anubis"—these three religious subjects are as utterly different as a "Nativity" and a "Crucifixion"—there is no thought of "fraudulent pretense," although, as is evident, some of these "scholars" at least, are exceeding their knowledge and making bald guesses. In any event, as his adherents would insist with perfect reason, Smith the Prophet and Smith the man differ in point of authority and liability to common errors. It is not, however, as a translator, or even as a judge of antique Psalters, or as an answerer of disingenuous questioners, that Joseph Smith deserves the greatest regard. His significance is quite other than any of these.

Was It a Hoax?—Following up his destructive march, Dr. Sheldon next animadverts upon the reported "translation" offered by Joseph Smith on certain brass plates, bearing inscriptions in some unfamiliar character, said to have been found in a mound at Kinderhook, Ill., in 1843. These plates, having a peculiar shape, and strung together apparently through an eye-hole at the top of each, have been figured in several "Mormon" books. The supposed characters inscribed on their faces are not readily susceptible of interpretation, but whether this is due to the fact that the wood-engraver who made the original printing blocks copied them incorrectly, or whether the plates were a mere hoax, containing only such characters as would be traced haphazard by any common, unlearned trickster, it would be quite impossible to determine offhand. Suffice it to say that several of these characters suggest shapes seen in various ancient inscriptions, as might be recognized by learned and unlearned alike. Of course, such resemblances readily suggest meanings and ideas, and might lead some to attempt a theory on the meaning of the total inscription. On this point our critic remarks:

"Not a few were deceived by their antique appearance, till

at length in 1879, W. Fulgate, one of those to devise the humbug, made affidavit as to how the plates had been fashioned and caused to bear the semblance of age."

So the learned world had to wait thirty-six years for the "confession" of Mr. Fulgate, and, in the meantime, others might have been "deceived" also! In a footnote he adds the further remark:

"The plea of a Mormon apologist that the late date of Fulgate's testimony is ground for challenging its truthfulness is far from disposing of the sworn statement. The necessity that the witness should take account of his confederates, as well as a natural hesitation to declare his share in a fraud on the public, might easily have induced delay."

An Unfair Condemnation.—Whether our critic knows it or not, or whether the "Mormon apologist" mentioned was culpable in questioning the "sworn statement" of an anti-Mormon—who *must* have told the truth and been incapable of error of any description—it is highly unnecessary to challenge this alleged "affidavit," or to notice it in any way. All that we have to do is to inquire what Joseph Smith really said about these plates, and from that to determine for ourselves whether we need condemn him for "downright faking." His comments on the matter, all that he ever made, are in the following words:

"The plates were found on the breast of the skeleton and were covered on both sides with ancient characters. I have translated a portion of them, and find they contain the history of the person with whom they were found. He was a descendant of Ham, through the loins of Pharaoh, King of Egypt, and that he received his kingdom from the Ruler of heaven and earth."—*History of the Church, Vol.* V, *p.* 372.

Whether the remark in the last clause refers to the "descendant of Ham" or to "Pharaoh" is not quite clear from the construction. It is not impossible to hold, however, that the writer of the above might have believed, even on the basis of an adequate knowledge of Egyptian, Hittite, Chinese, or any other form of writing resembling the marks on these plates, that some such meaning was to be derived from the few that seem to be "legible." As is known, also, numer-

ous characters in Egyptian, and other ancient forms of writing, connote definite things, persons, or ideas, not sounds merely. Consequently, the presence of characters resembling some such ideograms might lead one to hazard a guess as to the significance of the whole inscription. We are asked to condemn Mr. Smith for doing something of this kind—if, indeed, we are to accept him at his own profession—but the learned Egyptologists who have floundered and guessed upon the meaning of the Egyptian plates above mentioned are proposed as competent witnesses on Smith's "impostures." Had Mr. Smith been "on the other side" his very act of refraining from a "full translation" would have been cited to show that Fulgate's allegation of fraud was, in so far, supported by "contemporary opinion." We find merely that Mr. Smith was not omniscient, and that also by his own acknowledgment: for he did not profess to "translate" this "inscription."

Traditional Unfairness.—In many particulars the average and representative critic of Mr. Smith and the "Mormon" system is open to the charge of unfairness. This is to be found in the pervasive tendency to magnify trivial doings into offenses of the most serious magnitude; or to interpret perfectly legitimate and innocent actions into evidences of turpitude. Others than the present writer have noted this tendency and deplored it. Among these may be named the Hon. A. B. Carlton, previously quoted, who writes, as follows:

"I wish deliberately to record my conviction that the Mormons have been worse misrepresented and lied about than any people I have ever known. Lies about them have been made out of whole cloth; venial faults and weaknesses have been magnified into gross and monstrous offenses, and innocent or indifferent actions have been misinterpreted. I have been an eye witness to transactions, in which the Mormons were cruelly and outrageously abused for conduct that was just, right and honorable. . . . Every now and then lies are set afloat that the Mormons are about to rise in armed insurrection; when in truth, I can say after nearly seven years'

observation, that there is no community on the civilized globe less liable than the Mormons to take up arms against the Government. Polygamy aside, the Mormons have been more sinned against than sinning."—*Wonderlands of the Wild West, p.* 151.

"Brazen" and "Headlong."—Even Dr. Sheldon, from whom one might expect some discrimination in the use of materials, follows the lead of other writers, not so well equipped as himself, in attributing the most reprehensible motives to acts, otherwise and in other persons, considered perfectly legitimate. He rather exceeds himself in the following:

"A further instance, in a somewhat different line but equally significant of brazen pretence and headlong disregard for truth, appears in the so-called translation of the Christian Bible. Large parts of the translation do not differ at all from the King James Version, and many other parts differ only by slight verbal changes. But an out and out addition is made to the fiftieth chapter of Genesis, and the twenty-ninth chapter of Isaiah is arbitrarily amplified, the plain design of this double outrage against the text being the insertion of a forecast of the prophetic vocation of Joseph Smith and of the unearthing of the Book of Mormon. In this barefaced falsification, Rigdon, as being joint translator with Smith, was an accomplice."

Outraging the Text.—Considering the history of the text of Scripture, with which our author is perfectly well acquainted, it must be insisted that the apparent severity of his characterizations quite exaggerates the gravity of Smith's "offense." The "translation" in question is not accepted by the "Mormon" Church, which uses the King James Version of the Scriptures, but is published and considered authoritative by the body known as the Reorganized Church, of which the son of Joseph Smith, the Prophet, was President from 1860 until his death in 1914. There are, to be sure, such amplifications of the text, as are mentioned—another notable example being found in the sixth chapter of Genesis, purporting to give the correct account of the Prophet Enoch, whose "testimony" is cited by Jude. The amplification of Genesis fiftieth merely makes the prescient

Patriarch Joseph predict the journeyings of the "Nephites" or settlers of the New World, which, assumed as true, he should have known and predicted, with the consequent restoration of the truth of the Gospel, and the events of the "last times." The chapter in Isaiah contains the famous passage, relating to the sealed book, and the remark of "one that is learned," in answer to the request to read it, "I cannot—for it is sealed." This episode is interpreted by "Mormon" writers to refer to the remark of Prof. Anthon, "I cannot read a sealed book." There are other immediate contexts, which suggest, or, at least, readily lend themselves to the theory that they predict the rise of the Restoration of the Gospel in the Last Times, and are, accordingly, worded so as to express this meaning clearly.

Meddling with the Word.—Whatever may have been the "authority" back of Smith's "outrage" on the text, he was doing no more and no less than has been done repeatedly by persons having no more apparent authority than had he. Many texts and passages that long had a place in Biblical books have been found by modern scholars to be simple interpolations—among these may be mentioned John vii, 53–viii, 2, and I John v, 7, which are omitted by the Revised Version of the New Testament—and, according to excellent evidence, in the form of quotations, etc., there are very many books of both testaments that have been lost. Such radical variations as exist between the Douay and King James versions also indicate "editorial activities" on the part of someone at some time in the past. Apart from these facts, the text of Scripture has always been "outraged," more or less, by the insertion of chapter headings and side notes, to confirm explanations, oftentimes purely gratuitous, an element most notable in the Geneva Version and present to a considerable extent in the King James. Worse than this, perfectly arbitrary mis-

translations of numerous passages still exist in the text; and, worst of all, innumerable passages have been grossly misinterpreted, "figuratively applied"—hence, really, emasculated,—so as to "make God's law of none effect," and suit the theories of "commentators" and "theologians," who have sought to compel the very words of Christ Himself to support the conclusions of their own brilliant intellects. In this connection, also, we may mention the numerous perversions and gratuitous butcherings of the text perpetrated by so-called "critics"—and their opinions are already destroying faith in the sufficiency of Scripture among Protestants—by which, for example, the account of the Deluge is cleverly (or, rather, ridiculously) dissected into two distinct and largely variant accounts, alleged to have been combined by some ultra-clever, and quite hypothetical "redactor," who, however, seems to have been as careless as the "critics" profess to be "scholarly" and able.

Evil Examples Emulated.—Therefore, even in this "brazen pretense" and "headlong disregard for truth," it is perfectly certain that Joseph Smith can justly be accused of no worse than following the bad examples of his predecessors, whose marginal "interpretations" are often entirely indefensible, as in the case of the "Song of Solomon," or whose persistent ignoring of some of the plainest teachings of Scripture in the formulations of their "systematic theologies," have established precedents of the worst variety. If he also chose to interpret the text, and to add and alter to justify his principles—whether or not by divine command, as he claimed—he was merely doing what had so often been done before, and with as good apparent authority. Precisely how this "lapse," this "brazen pretense," if you will, can be made to argue that the "Book of Mormon," or other professedly authoritative work of his is mere "imposture," it would be difficult to understand. His act in this par-

ticular is scarcely more reprehensible than Martin Luther's formal rejection of the Epistle of James, because it combatted his belief in "justification by faith."

The Authority Claimed by Smith.—Indeed, in this connection, we must protest that no explanation of Smith's character and career is quite so satisfactory—so perfectly in accord with the facts established regarding him—as the assumption that he was perfectly sincere in his professions. If he was really the subject of divine guidance, this is perfectly comprehensible, of course; if, on the other hand, he had had experiences which he believed to be "divine promptings" and "revelations," it must be asked, by what standards, or according to what rules of inference, one could determine that such were mere delusions. In default of authoritative deliverances on this point from "modern critical scholarship," we must insist that there was only one rule available to people in Mr. Smith's day—a rule which, as it seems, he applied—and that this is given in the words of I John iv, 1, 2: "Try the spirits whether they are of God: . . . Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God." It is to be remarked that in the aforementioned examples of "brazen pretense," etc., the "gratuitous additions" to the text of Genesis and Isaiah, the most conspicuous fact is the repeated introduction of the name of Jesus Christ as the Eternal Son of God, or distinct and unmistakable references to Him.

Solomon Spaulding Resurrected.—It may be answered to our contentions in the preceding paragraphs that, if a man commits what seems to be, according to our lights, an act of such presumption, it is fair also to conclude that any of his other works, particularly those involved in dispute, were similarly produced. This is, of course, the very thing to which our author is attempting to argue, and which, he evidently believes, he has gone near to proving. We must be con-

sistent critics, however, and argue all conclusions to their logical ends. We may ask, therefore: Why, if Smith gratuitously and deliberately inserted various passages in the text of Scripture, do we not argue also that he must have written the "Book of Mormon," in precisely similar fashion? The additions found in Genesis vi and vii, giving the accounts of the doings of Adam and Enoch, certainly show a marked capacity for producing the very kind of narrations characteristic of the "Book of Mormon." One might reasonably hold, indeed, that their origin was the same, wherever it may have been located. Sheldon, however, as well as most anti-Mormon writers, is barred from the use of this very obvious conclusion for one of his opinions, by the fact that it is necessary to accept the allegations of the Spaulding-authorship theory, merely because it is supported by the same kind of "affidavits" as those of the Ingersolls, Fulgates, and other exponents of "integrity and reliability," which have been so often used as "evidence" of Smith's bad character. To question the validity of these "affidavits" in one connection must very seriously embarrass their use in another—and all are of the same description, open to the same line of objections. Furthermore, the representative of a family of "shiftless and untrustworthy character" seems so liable, in the eyes of our friends, to perpetrate some troublesome "hoax" of the "Book of Mormon" variety, that the two lines of allegation seem—to them—beautifully matched parts of one whole. It seems necessary, therefore, to follow our author into the tedious windings of this contemptible Spaulding theory, in order to demonstrate, if for no other reason, the complete absurdity and futility of its allegations. He introduces his argument as follows:

"In the fourth place, the high pretensions of Joseph Smith in relation to the Book of Mormon must be regarded as most seriously damaged by the historical demonstration, that, to a conspicuous degree, the groundwork of that book was borrowed from a romantic story of Solomon Spaulding entitled

'Manuscript Found.' This was begun in 1811 or 1812 at Conneaut, Ohio, was left for a time in the printing office of Patterson in Pittsburgh, was probably taken thence to Amity, Pennsylvania, to be retouched, and was sent anew to Patterson's establishment shortly before the death of the author in 1816."

This statement, so far as the dates are concerned, is taken from the revised form of this story, as presented by a certain A. T. Schroeder, who, as our author remarks, published a "very careful review" of the "relations" between the "Book of Mormon" and Mr. Spaulding's romance, entitled "Manuscript Found." Schroeder is the strongest advocate of the theory that Spaulding wrote more than one story of the title mentioned, a fact not clearly stated or understood before. Apart from his arguments, it has no strong support, and it is more than probable that it is untrue, as may be judged later.

Scribbler and Scapegoat.—According to accepted data, Solomon Spaulding was born in Connecticut in 1761. He is said to have been a graduate of Dartmouth College, and was for a number of years a Congregationalist preacher. He was engaged in mercantile business after 1800, having been located at Cherry Valley, N. Y., Conneaut, O., and finally at Amity, Penn., where he died in 1816. While at Conneaut he seems to have become interested in Indian antiquities, particularly in the mounds and other works in the neighborhood, and started to write a romantic story, with the reported intention of explaining them, and describing their builders, their customs, etc. This work, begun in 1808 or 1809, was read by him to a number of his neighbors, as represented in Howe's book, "Mormonism Unveiled," about 1810. According to the usual account, his manuscript was never published. According to the theory, it was stolen and, after various vicissitudes, fell into the hands of Joseph Smith, to be recast as the "Book of Mormon."

History of the Spaulding Theory.—The attempted justification of this account is made in the alleged

event that a "Mormon" missionary read some extracts from the "Book of Mormon" at Conneaut, O., in 1834, when former neighbors and several relatives of Mr. Spaulding "immediately recognized it as his work"; the result being a public meeting and the deputation of one Philastus Hurlburt, there conveniently present to visit the author's widow, to obtain the manuscript of the book from which they had heard the extracts read. Whatever may be assumed to be the truth regarding the public meeting or the deputation of this Hurlburt on the fool's errand of seeking for the manuscript of a book already in print, from the family of the author, from whom it is reported to have been stolen, it is probable that Hurlburt actually called on this lady, and that he obtained a manuscript from her. That it was not what he wanted seems established (1) by the fact that he makes no mention of or quotation from it in the book prepared by himself and Howe, (2) by the fact that it was actually recovered by President Fairchild of Oberlin College in 1884, being identified by Hurlburt's signature and that of several of Spaulding's old neighbors. It bears no possible resemblance to the "Book of Mormon," either in plot, treatment or style. Upon this fact is based the theory that Spaulding wrote several manuscripts of ancient American romance, one of which is supposedly described in the "affidavits" of numerous "old neighbors" of Mr. Spaulding, as given in Howe's book.

The "Historical Demonstration."—In order to show the sort of thing which, according to our author, constitutes "historical demonstration," when applied to "Mormon" matters, it will be in place to quote briefly from the numerous "affidavits" published in Howe's book, and analyze the allegations to which they seem to argue. We shall find, to be sure, an element of perfect confidence in the asserted identification of the "Book of Mormon" as the writing of Solomon Spaulding, but must recognize that there is

considerable margin for forming an opinion contrary to the claims made by and for the "deponents." Among the persons uttering "affidavits" according to Howe may be mentioned a certain John Spaulding, alleged to be a brother of Solomon, and also a resident of Conneaut, together with his wife, Martha; Henry Lake, alleged to have been the "partner" of Solomon Spaulding, and several "old neighbors," Aaron Wright, Oliver Smith, John Miller, and others.

Howe's "Testimonies."—These persons, as represented, agree in asserting that Spaulding had written a romance of ancient America during his residence in Conneaut, and that he had frequently read it, or parts of it, to them at times around the year 1810. In professing to describe its contents some of them come near to describing in a vague way some of the main incidents of the early portions of the "Book of Mormon," and with a wealth of detail that indicates, either phenomenally good memories, or else strong persuasions on the part of some interviewer, who has cleverly wrought simple suggestions of names and incidents into a semblance of recollection. Thus the document given over the name of John Spaulding alleges of the supposed Spaulding manuscript:

"It was a historical romance of the first settlers of America, and endeavored to show that the American Indians are the descendants of the Jews, or the Ten Lost Tribes. It gave a detailed account of their journey from Jerusalem, by land and sea, until they arrived in America, under the command of Lehi and Nephi. They afterwards had quarrels and contentions, and separated into two distinct nations, one of which he denominated Nephites, the other Lamanites. Cruel and bloody wars ensued, in which great multitudes were slain. They buried their dead in large heaps which caused the mounds so common in this country. Their arts, sciences and civilization are all brought into view, in order to account for all the curious antiquities found in various parts of Northern and Southern America. I well remember that he wrote in the old style, and commenced almost every sentence with, 'And it came to pass,' or 'Now it came to pass.'"

Mrs. Martha Spaulding deposes also that:

"He [S. Spaulding] was then writing a historical novel

founded on the first settlers of America. He represented them as an enlightened and warlike people. He had for many years contended that the aborigines of America were the descendants of some of the Lost Tribes of Israel; and this idea he carried out in the book in question. The lapse of time which has intervened prevents my recollecting but few of the leading incidents of his writings; but the names Lehi and Nephi are yet fresh in my memory as being the principal heroes of his tale."

Henry Lake is quoted as stating:

"Solomon Spaulding frequently read to me from a manuscript which he was writing, which he entitled the 'Manuscript Found,' and which he represented as being found in this town. I spent many hours in hearing him read said writings, and became well acquainted with their contents. The Book represented the American Indians as being the descendants of the Lost Tribes of Israel, and gave an account of their having left Jerusalem, and of their contentions and wars, which were many and great."

Aaron Wright is quoted as stating:

"One day when I was at the house of Solomon Spaulding, he showed and read to me a history he was writing of the Lost Tribes of Israel, purporting that they were the first settlers of America and that the Indians were their descendants. He traced their journeyings from Jerusalem to America. He told me that his object was to account for the fortifications, etc., that were to be found in this country, and said that in time, it would be fully believed by all except learned men and historians."

Oliver Smith is quoted as stating:

"Solomon Spaulding boarded at my house six months. All his leisure hours were occupied in writing a historical novel, founded upon the first settlers of this country. He said he intended to trace their journey from Jerusalem, by land and sea till their arrival in America, and give an account of their arts, sciences, civilization, laws and contentions. In this way he would give a satisfactory account of all of the old mounds so common in this country. Nephi and Lehi were by him represented as the leading characters, when they first started for America."

"Complete Identifications."—In addition to these main statements, which on the professed authority of the persons represented as having signed the alleged "affidavits," various writers, following Howe, have accepted as "historical demonstrations" of the theory

that Spaulding wrote the "Book of Mormon," these "deponents," and several others make such statements as the following:

"To the best of my recollection the 'Book of Mormon' is the same as what my brother, Solomon Spaulding, wrote, *except the religious matter*" (John Spaulding); "I have examined the 'Book of Mormon,' and find in it the writings of Solomon Spaulding from beginning to end, but *mixed with Scripture and other religious matter, which I did not meet in the 'Manuscript Found'*" (J. N. Miller); "Spaulding traced the journey of the first settlers of America from Jerusalem to America, as it is given in the 'Book of Mormon,' *except the religious matter*" (Aaron Wright); "I have read the 'Book of Mormon' and believe it to be the same as Spaulding wrote, *except the religious part*" (Nahum Howard); "I have examined the 'Book of Mormon' and have no hesitation in saying that the historical part of it is principally if not wholly taken from the 'Manuscript Found'" (Henry Lake).

Others of the alleged "deponents" state with more or less confidence that the two books are the same, or principally so, and very many of them add that they distinctly remember the names of Nephi, Lehi, Nephites and Lamanites. A few add also the names of Mormon and Moroni. These six names are, apparently, the only ones "distinctly remembered" by and among these people, as quoted by Howe. None of the other strange names seem to have been remembered.

Upon these meagre allegations are based the so-called Spaulding theory, which people possessed of education and critical judgment—in matters other than those concerned with "Mormonism"—confidently announce as "historically demonstrated." There are, however, several plain elements incongruous with this conclusion, which form a very firm ground for questioning the accuracy, or even the validity, of these professed "affidavits."

Amazing Feats of Memory.—In the first place, these "affidavits" were uttered, according to Howe, not earlier than 1834, and profess to describe a book seen or heard read not later than 1810 or 1812—several of the "deponents" specify that it was about 1810—between twenty-two and twenty-four years be-

fore the date of the alleged "testimonies." In any other connection, or in a court of law, it would be recognized without question that "precise recollection," particularly of names and minor incidents so far in the past must be extremely unreliable; and that the ability to identify a book seen in print for the first time with one heard read in manuscript some twenty years before is extremely questionable. If one man professes to be able to perform any such feat of memory, he may be credited with phenomenal powers of recollecting, but when several persons, evidently not highly educated, nor given to the cultivation of precision, are credited with any such ability, we have merely a good example of absurd fatuity, or of implacable prejudice, as in the present case, which seizes any drifting straw of "testimony," as if it might be strong enough to float with the weight of their theory upon it. Such conclusions as the above even Professor Sheldon, as the most scholarly critic of "Mormonism" in recent years, is bound to recognize. Thus, in the case of Dr. Anthon's lapses of memory, as shown in his contradictions between the first letter, written to E. D. Howe in 1834, and the second, written to T. W. Coit in 1841—seven and fourteen years after the event described, respectively—he writes:

"Mormon apologists are able to point out some discrepancies between the two letters. But they are such as might result from a memory not supported by records at hand."

This statement is made, furthermore, in spite of the fact that Anthon remarks in the first letter: "I have frequently conversed with friends on the subject since the Mormonite excitement began," indicating that the matter of his conversation with Harris was, during the first seven years at least, somewhat before his mind. If, under such conditions, and also in view of the fact that, as he states in his second letter, his name was constantly being mentioned by "Mormon" speakers, particularly in connection with the supposed fulfillment of the prophecy in Isaiah already referred

to, the memory of so learned a man could show even such lapses as we have noted, it is quite certain that the plain and unlearned people alleged to have uttered the "affidavits" quoted by Howe, after over twenty years in which, as several of them acknowledge, Spaulding and his manuscript had become somewhat vague in their minds, may be considered as having made far more serious lapses. Nor is it any less reasonable to hold that the more significant parallels, drawn by them between Spaulding's reported manuscript and the "Book of Mormon," were elicited in answer to question, such as, "Do you remember the name Nephi?" This we will discuss later on.

"Lost Tribes" Found Again.—In the second place, the statements attributed to Spaulding's old friends and neighbors by the author of "Mormonism Unveiled" indicate, either that they were really speaking of some other book, or else that they were affirmative replies to such questions as the above made by someone who had but the vaguest idea of the contents of the "Book of Mormon," or the main incidents found in it. This is shown in the statements, attributed to John Spaulding and his wife, to Henry Lake, alleged former business partner of Solomon Spaulding, Aaron Wright, with whom, as alleged, he was on very friendly terms, that the story remembered by them represented the Indians as descendants of the "Lost Tribes of Israel." The "Book of Mormon" makes no such claim, representing that the Jewish emigrants from Jerusalem consisted principally of Lehi and his four sons, with their wives and dependents, who were, as represented, utterly different people from the so-called "Lost Tribes"—these were the body of Israelites who did not return to Palestine after the Babylonish captivity, and have been sought for and "discovered" in all parts of the earth. Nor is this a "minor inaccuracy": it shows that the four persons who repeated the allegation were certainly confusing Spaulding's possible beliefs in the matter—for it was as fashionable

then to believe that the Indians are the "Lost Tribes," as it is now to believe that all men are descended from apelike ancestors,—with what he may be assumed to have stated in his manuscript. Such slips do not beget full confidence in the allegations touching the remainder of the manuscript's contents.

Accounting for Antiquities.—In the third place, the allegations made above, to the effect that Mr. Spaulding had intended his story to "account for the fortifications, etc., that were to be found in this country" refer to some other book than the "Book of Mormon," which treats such matters in a most incidental fashion, if at all, and evidently makes no attempt to "account for" anything of the kind. This statement will bear the fullest investigation. If Spaulding really wrote a story that formed even the groundwork of the "Book of Mormon," and his hand was so obvious as to be recognized by "old neighbors" and others it is remarkable that none of them mention the omission of these references.

Patient Listeners.—In the fourth place, these witnesses are made to state that Spaulding had read them his manuscript sufficiently often and sufficiently fully to give them a knowledge of its contents; which indicates that it must certainly have been some other book than the "Book of Mormon," which contains, on reasonable estimate, at least 340,000 words, most of it of a character by no means calculated to enchain the interest of a casual reader or hearer, nor to "stick in his memory." When, therefore, such a "deponent" as J. N. Miller, as above quoted, states, "I have examined the 'Book of Mormon,' and find in it the writings of Solomon Spaulding from beginning to end," etc., it is perfectly evident that he is exceeding his knowledge, and making a perfectly indefensible allegation.

The "Added Religious Element."—In the fifth place, the allegations to the effect that the "Book of Mormon" is identical with the Spaulding manuscript

described, *"except the religious part,"* are amply sufficient, to any competent literary critic, to condemn the validity of the entire mass of "testimony" given by Howe. If the very vague and general statements made by these persons be interpreted to indicate that the supposed story in their minds contained no more religious and Scriptural matter than the known and attested manuscript of Spaulding, we may say, without hesitation, that their statements are false and mendacious on the very face. Only a casual examination of the "Book of Mormon" is sufficient for a demonstration of this contention. For, not only do the religious passages appear as parts of the whole, unless we allow a doubt to attach, for the mere sake of argument, to some of the longer orations and disquisitions, but it would be impossible for even the most skillful critic to say where the religious element might have been added in any place, or where it could be omitted without changing the whole narration to something quite different. To state, or to tolerate the statement of a person of uncritical mind, that the alleged writings of Spaulding, or any other man, are to be found in the "Book of Mormon," "mixed with Scripture, and other religious matter, which I did not meet in the 'Manuscript Found,' " is merely to assist an "imposture" quite as great as ever the "Book of Mormon" itself has been asserted to be. The religious matter, and the religious character of the entire book positively cannot be separated from the bald outlines of the story and leave anything that a scholar, let alone an unlearned man or woman, could recognize and discriminate, as from a different specific source.

How Names were "Remembered."—In the sixth place, the "singular unanimity" among these "witnesses" in the matter of names "distinctly remembered" is a most suspicious circumstance in itself. As stated above, the testimony of the entire coterie, as given by Howe, agree upon six names merely, out of all the scores given in the "Book of Mormon." It is

strange, for example, that none of these "deponents," all so familiar, as represented, with Spaulding's works, should have remembered to mention Coriantumr, or Jared, or his unnamed brother; or to have remarked that Nephi had a brother named Sam, which moves a certain critic to animadvert sarcastically on this "Yankee nickname"; or to have remembered that their "curiosity had been excited by the mention of the 'cumoms' and 'cureloms,'" supposed to have been some kind of domestic animals. It is a conclusion almost obvious that the names of Nephi, Lehi, etc., were given affirmatively as answers to direct questions, asked by persons having a very meagre knowledge of the "Book of Mormon," and that they were not volunteered by any of the "deponents," unless by such as may have read the "Book of Mormon," and concluded that these names were familiar.

Edited "Testimonies."—In addition to the fact—which would be unescapably obvious in other connections—that the very circumstantiality with which these several "deponents" profess to describe Spaulding's manuscript, not seen or heard read by any one of them for over twenty years, constitutes a very suspiciously vivid suggestion that their "testimonies" are not in the form in which they originated them, or, at the least, were not volunteered by any of them, apart from suggestions and questionings by an interested party, there is excellent reason for assuming that their form in Howe's book represents some very radical editions of several particulars. In the case of documents pertaining to the other side of the controversy such a suspicion would be formed, without hesitation. Indeed, such suspicions have been frequently stated, and by the writer under discussion. Thus, as quoted above, he calls Sidney Rigdon Smith's "accomplice" in the perpetration of a "double outrage against the text," of Scripture: and "accomplice" means something other and worse than "tool," "dupe," or even "confidant." Later, in discussing

the "three witnesses" to the "Book of Mormon," he remarks that "they might with a fair degree of propriety be styled his confederates in that project." Yet, in expressing such opinions, to which he is fairly well entitled, no suspicion seems to occur that there may have been some "faking" on the anti-Smith side also. The reasons for such a conclusion may be briefly stated.

Motive for the Fraud.—The book entitled "Mormonism Unveiled," which contains the Spaulding "affidavits," was doubtless largely prepared by Hurlburt, although signed by E. D. Howe. Hurlburt was himself an apostate "Mormon," and Howe entertained a bitter animosity against the Church, because of the fact that his wife and daughter had joined it contrary to his wishes. That two men of their bitter feelings would miss any opportunity to discredit Smith and his people, or fail to interpret any "testimonies" that they may have collected to suit their contentions, is highly improbable. Of Howe we know little, but Hurlburt has left a record that is susceptible of unfavorable interpretation. He was called "Doctor," not because he was a qualified physician, but because he was the seventh son of his father, hence, according to old folk-lore superstition, the supposed possessor of supernatural qualifications as a healer—in other words, it was his name. He is said to have been a member of the Methodist connection at one time, but to have been excommunicated under charges against his character. Early in 1833 he came to Kirtland, Ohio, "to investigate Mormonism," and later joined the Church. On March 18 of that year he was ordained an elder, and sometime later was sent on a mission to the Eastern States. On June 3 of the same year, on accusation of "unchristian conduct" involving charges of immorality, he was tried and cut off from the Church. On June 21 he presented an appeal, stating that he had not been justly treated, in the fact that he had been tried while ab-

sent, and, in consequence of "confession" and "repentance," was "restored." Two days later, however, he was again cut off, because, as stated, he had boasted that he had "deceived Joseph Smith's God, or the spirit by which he is actuated." Whatever may have been the merits of the case on either side, it is certain that Hurlburt was anxious to remain in the Church, but was forced out by the authorities on charges of misconduct. Such a circumstance, of course, to use a legal phrase, "establishes a motive" for his subsequent doings. What more probable than that he should "seek revenge"? This seems to be the leading motive with all "Mormon" apostates, who seem to be characterized by a bitterness against their former associations that is fairly "in a class by itself."

A Doctored Subjunctive.—In view of the matters discussed above, the origin of the Spaulding authorship story might seem clear. "Mormonism" was at this time making a considerable stir in New York and Ohio particularly, and the "Book of Mormon" was being industriously circulated among the people. Undoubtedly some of the former neighbors and associates of Mr. Spaulding must have remembered that he had written a romance of ancient America, and the suggestion would have been natural that his book, never printed, "might have been the same" as this new "revelation." The lapse from the subjunctive mood to the indicative is easy in the case of rumors in rural communities. Consequently, within a short time, numerous persons might be found willing to state that the two books were certainly the same. But, as frequently remarked, rumor travels almost as fast as it grows in bulk. The professed identification of the writings of Spaulding coming to the ears of such men as Hurlburt and Howe, would have been eagerly followed up by them, and worked to the limit. How conclusive were their "demonstrations" we have already seen. Hurlburt, as seems established, actually traced the widow of Solomon Spaulding, then an aged

woman, long married to a second husband named Davidson, and through her obtained possession of a manuscript story of Mr. Spaulding, which was recovered fifty years later, in 1884, and now rests in the library of Oberlin College, Ohio. This manuscript bears the following endorsement on the outside last sheet:

"The Writings of Sollomon Spalding
"Proved by Aron Wright, Oliver Smith, John Miller and others
"The testimonies of the above Gentlemen are now in my possession.
"D. P. HURLBUT."

Spaulding's Real Story.—This apparently well-accredited manuscript of Spaulding contains a tale that is conspicuous in no particular. Its spelling is ludicrous in some places, and its grammar hardly suggests an educated man. These things may indicate a growing habit of carelessness in the author, but they certainly show the confirmed amateur in writing. The date of the story may be fixed by the circumstance that it professes to embody the translation of "twenty-eight sheets of parchment . . . manuscripts written in an eligant hand with Roman Letters & in the Latin Language," professedly found in "a cavity within the wall" of "an ancient fort," "near the west Bank of the Conneaught River." Spaulding located at Conneaut, Ohio, about 1808, removing thither, according to accepted accounts from New York State. The manuscript is, supposedly, therefore, of a date somewhat later; about 1810, probably, as stated in the "affidavits" given by Howe. This story, written, according to statements, in the hope of yielding funds to pay the author's debts, is certainly his "first effort"—one would dislike reading anything earlier and worse from his pen—and gives very poor promise of improvement as a story-teller, or originator of readable narrations, since, at this time, Spaulding was certainly between 48 and 49 years of age; quite too old "to learn a new trade." The construction of his

plot, indeed, shows very unhopeful signs of ability to do more extended work, or to produce any writing as elaborate as the "Book of Mormon." He was evidently, also, a slow and laborious writer, constantly erasing and rewriting: which facts show that this Oberlin manuscript was his "first draft." This very opinion, indeed, is expressed by L. L. Rice, formerly state printer of Ohio, in whose possession the manuscript was found by President Fairchild of Oberlin. He writes:

"I should as soon think the Book of Revelation was written by the author of 'Don Quixote,' as that the writer of this manuscript was the author of the 'Book of Mormon.' . . . I am of the opinion that no one who reads this manuscript will give credit to the story that Solomon Spaulding was in any wise the author of the 'Book of Mormon.' It is unlikely that any one who wrote so elaborate a work as the Mormon Bible would spend his time in getting up so shallow a story as this, which at best is but a feeble imitation of the other."—*From Letter to Joseph Smith, 3d., Lamoni, Iowa* (1884).

This Book Described by "Witnesses."—As suggested above, Hurlburt probably showed the manuscript obtained from Mrs. Davidson to several persons residing in Conneaut, and, as he states on his endorsement, took their "testimonies"; probably touching its genuineness, etc. Whatever they may have said in these "testimonies," it is certain, as indicated above that they did not describe the contents of the "Book of Mormon," which has no history of the "Lost Tribes of Israel," etc. These "doctored" statements, however, actually do specify the contents of a tale closely like that given in the "Manuscript Found," recovered by President Fairchild. Thus, Spaulding's attested work actually describes the inhabitants of pre-Columbian America as "separated into . . . distinct nations"—the Kentucks, Ohons, and Sciotans—which waged "cruel and bloody wars." Thus, to quote from the book in question; giving all the peculiarities of spelling, etc., as in the original:

"It was indeed a meloncolly day.—The contest was not de-

sided—Neither army had gained a victory or had reason to boast of any superior advantages obtained or any heroic atcheivments, which were not matched by contending warriors. An emence slaughter was made. Near one hundred thousand were extended brethless on the field—This was only the beginning of the war—& what must be its dreadful calamities if it should continue to rage—if a few more battles should be faught & the infuriated Conquerer should turn his vengful sword, against defenceless women & children & mingle their blood with the blood of heroes, who had fallen bravely fighting in their defence. When both armies viewed the emence slaughter that had been made of their respective friends—instead of cooling their ardor for the war, it only served to encrease their malice & their thirst for revenge." —*Manuscript Found, p.* 95.

It may be readily seen that such a war as this must have been dreadful indeed, quite worthy to be described in the words of the author's "brother," as quoted above. It takes very little imagination, however, to understand how thoroughly one must need revise such a story as this to make it of distinctly "religious" significance, and how difficult it would be for one to recognize it after the alteration.

Antiquities Discussed.—In another particular Spaulding's manuscript answers to the description given in several of Howe's "affidavits," wherein it is stated that the book heard read to them contained an account of the "arts, sciences and civilization," also "a satisfactory account of all the old mounds so common in this country." Immediately following the account of the dreadful battle, just quoted, we find that the surviving soldiers of both armies buried their dead comrades in trenches and heaped mounds of earth upon them. We find, also, that out of the thirteen chapters of the story, chapters 3, 5, 6, 7, 9, 10, six in all, are principally devoted to extensive disquisitions, customs of natives, "Discription of the Learning," religion, military arrangements, amusements, money, etc. Such long chapters, if read several times to any one person—providing that he were willing to listen—must have left strong impressions on the mind, of the author's "learning," if no more.

Strange Names Galore.—In regard to the "distinct recollections" of certain names, it is perfectly possible to account for that, also. Spaulding uses numerous strange names, some classical—for his hero, the professed author of the parchment manuscript, is a Roman—some fanciful. Among these are: Fabius, Crito, Hadokam, Bombal, Hadoram, Lobaska, Hamboon, Moonrod, Elseon, Lamesa, Hambock, Drafolick, Habelon, Ulipoon, Labano, Hamelick, Hamelon, Taboon, Hamsien, Kelsock, Hamkoo, etc. It is probable that such a rush of strangers would leave an impression on the mind of the average listener that would enable him to "remember distinctly," such other unfamiliar names, as those given in the "Book of Mormon," particularly if brought to his attention in the form of direct questions, as previously suggested.

What Memory Cannot Do.—Nor need we assume that the "distinct recollections" of the phrase "it came to pass" is in any other category. It is, in fact, mere fabrication. The supposition that a man who could write no better than the author of the "Manuscript Found," should, even if persisting in reading his writings to complacent neighbors, be able to create such a furore in a rural settlement that people would remember details for over twenty years is altogether too preposterous for serious consideration. Let anyone doubting this statement try for himself to see how clearly he can remember the details of stories, sermons, articles, etc., read by him or to him twenty years ago. He can then judge of the reliability of these alleged "affidavits" of Howe and Hurlburt.

An Interveiw with E. D. Howe.—In this connection it will be interesting to repeat a conversation between Mr. Howe and Edmund L. Kelley of Independence, Mo., held in the summer of 1883; Mr. Kelley being the questioner:

"Q. What do you know personally about the 'Book of Mormon' and the Spaulding story being the same?

"A. I don't know anything.

"Q. Why did you publish a work claiming that the 'Book of Mormon' was the Spaulding romance?

"A. Because I could better believe that Spaulding wrote it than that Joe Smith saw an angel.

"Q. Are those your grounds?

"A. Yes, sir, they are; and I want you to understand that you can't cram the 'Book of Mormon' down me.

"Q. Do you swallow the Bible?

"A. That is my business.

"Q. Have you not published a pamphlet which does not endorse the Bible?

"A. Yes, I have."—*Braden and Kelley Debate* (1884), *p.* 83.

What Spaulding's Daughter Said.—The same interviewer also reports a conversation with Mrs. Martha McKinstry, a daughter of Solomon Spaulding, then an aged woman residing in Washington, D. C., which took place, he states, on April 4, 1882.

"Q. When did you first think about the names in the 'Book of Mormon' and the manuscript agreeing?

"A. My attention was first called to it by some parties who asked me if I did not remember it, and then I remembered that they were."—*Ibid.*, *p.* 82.

It is to be regretted that the "parties" questioning this lady—and others—did not have a larger supply of "Book of Mormon" names to "recall to her mind."

An Expert Opinion.—In spite of all these facts and considerations, of which our author says nothing, and has evidently made no account, he states as follows:

"Several witnesses, shortly after the appearance of the 'Book of Mormon,' affirmed, in the most explicit terms, that the Spaulding story to which they had listened had this peculiar cast (i.e. the voyagers were represented as starting from Jerusalem). Moreover, the testimony of the brother of Solomon Spaulding, of his business partner, and of several others assures us that the story in this form represented the voyagers to America as being Jews and as starting from Jerusalem. Herein it corroborates the statement of Howe, who says that the Oberlin manuscript was shown to several of the witnesses whom he cites and was characterized by them as the earlier and discarded form of the Spaulding romance. [Reference here to Howe, *p.* 288.] It is utterly vain, therefore, for Mormon apologists, as they have been wont to do, to plead the unlikeness of the Oberlin writing to the 'Book of Mormon' as disproving the obligations of Joseph Smith to Spaulding's manuscript. It affords not the slightest instal-

ment of a disproof of substantial obligations. The most that could be alleged would be that its style is in contrast with that of the 'Book of Mormon.' The contrast, however, may be explained by the twofold fact that Spaulding in the later version of his story wrote of set purpose in a peculiar style, and that Joseph Smith, in working over the materials furnished by Spaulding, conformed them to a very appreciable degree to his own habits of expression."

With all respect for the attainments of our author, it must be protested that this line of argument is not "explanation" at all, but "special pleading" pure and simple. The point at issue is not as to whether Spaulding wrote the "groundwork" of the book, but as to whether, after Joseph Smith had "worked it over" and "conformed" it "to his own habits of expression," it is credible that a lot of unlearned and uncritically-minded people, who had neither seen, heard nor heard of the original for over twenty years are to be allowed to persuade the public that they are able, nevertheless, to "recognize" the work of Spaulding "from beginning to end." In forming a judgment on this point we must not forget that the whole theory of the Spaulding authorship of the "Book of Mormon" is founded upon the alleged "testimonies" of such people, and that there is not a line of evidence, apart from them, that is worth considering. Our anti-Mormon friends are going "very far afield," merely to enjoy the pleasure of calling Mr. Smith a plagiarist and "impostor."

The "Deadly Parallel."—The decision of the matter does not rest, however, upon the "testimonies" of long-memoried "neighbors," nor yet upon the dogmatic deliverances of "experts." Joseph Smith left other writings, which, as previously stated, show notable points of resemblance in style with the "Book of Mormon." The matter may be judged by giving three extracts of similar occurrences, as found (1) in the "Book of Mormon"; (2) in the "Inspired Translation" of Genesis, or the Book of Moses, as the "Mormons" have it; (3) in the "Manuscript Found," now in Oberlin College Library. They are as follows:

Then Jared said unto his brother, Cry again unto the Lord, and it may be that he will turn away his anger from them who are our friends, that he confound not their language. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends, and their families also, and they were not confounded. . . . And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him, Go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind, and thy families; and also Jared thy brother and his family; and also thy friends, and their families, and the friends of Jared and their families. And when thou hast done this, thou shalt go at the head of them down into the valley, which is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the land of the earth.—*Ether i.* 35, 40–42.

And from that time forth Enoch began to prophesy, saying unto the people that: As I was journeying, and stood upon the place Mahujah, and cried unto the Lord, there came a voice out of heaven, s a y i n g—Turn ye, and get ye upon the mount Simeon. And it came to pass that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory; . . . And the Lord said unto me: Prophesy; and I prophesied, saying: Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and they shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and none other people shall dwell there but the people of Canaan.—*Moses* vii. 2–3, 7. (*Gen.* vii. 2–3, 7–9, *"Inspired Translation"*).

The Citizens attended. It was a prodigious concourse of all classes, of all descriptions, b o t h wise and simple, both male and female.—They surrounded the stage and were all attention, all anxious to learn the hidden decrees of Heaven, and the future destinies of the empire. Drafolick their chief prophet extended his arms and cast up his eyes toward Heaven. —Quoth he—Heaven unfolds her massy gates and opens to my view a prospect, wide and vast—The seven sons of the great Spirit seize their g l i t t e r i n g swords and swear they shall not be sheathed till blood in torrents run and deluge the fair land of Kentuck. I behold enemies martialing on the celestial plain—and hear warriors and heroes cry—a v e n g e the crime of Elseon—I hear a thundering v o i c e proceeding from the g r e a t Throne of him who rules the world—proclaiming thus—corn shall not grow on Sciotan fields, nor mamouth yield their milk—nor fish be taken in the snare but pestilence shall roam—unless Sciota shall avenge the crime of Elseon.—*Manuscript Found,* p. 75.

From the standpoint of literary criticism, it is scarcely necessary to argue that the author of the matter in the third column would scarcely be credited with writing that in the first; whereas the resemblances in style between the first and the second—the latter the admitted work of Joseph Smith—are too marked

not to excite comment. In spite of the numerous examples of defective grammar and diction to be found in the "Book of Mormon," it cannot be denied that the author, transcriber or "translator," possessed a far higher degree of literary ability than Solomon Spaulding shows in his only accredited effort. Nor is it a presumption on facts to claim that, had an author of such literary ability—be that ability largely "undeveloped," if you will—worked over the writings of a man writing such things as are found in the third column, he must have disguised it so effectually as to have made it, in fact, a new book; also, that practiced literary critics might be deceived, let alone unlearned "deponents" of the variety summoned by Howe.

A Diffident Suggestion.—We might judge that our learned author was fully alive to the conclusions drawn in the last paragraph, in the fact that he modifies the usual confident statement of Spauldingite writers in the following words:

"It amounts, we judge, to a historical demonstration that the manuscript story of Solomon Spaulding served as an antecedent and groundwork of the 'Book of Mormon.' Considerable liberty may have been used by Joseph Smith, or by his accomplice, or both, in modifying details and introducing supplementary materials, but that the general framework and wide stretches of the subject-matter of the 'Book of Mormon' were borrowed from Spaulding is not open to reasonable doubt."

Reasonable Doubts.—We may judge of the "reasonableness" of the doubt from the examinations previously made of the Howe "affidavits." We conclude that the Doctor is not basing his conclusions on "reason," but rather on a "childlike faith" in the impeccability of Howe and the accuracy of the "recollections" of his several "deponents." Of course, even honest people may be made to say anything under heaven, if only we have their written statements before us, and, also, the time to "edit them into shape." However, our author proceeds, as follows:

"This conclusion holds whether or not any reliable evidence

is at hand as to the medium through which Joseph Smith was brought into possession of the Spaulding manuscript, or enabled to use its contents very largely in shaping the 'Book of Mormon.' As other noted crimes have gone undetected, so might a carefully concealed theft in this connection. But, as a matter of fact, there is evidence as to the medium in question, which, if not demonstrative, affords a basis for a thoroughly probable inference. A sufficient list of data points to Sidney Rigdon as the man who helped Joseph Smith, by supplying him with the highly imaginative story of Spaulding, to pass on from his empty bluff about a Golden Bible to an appearance of a real discovery."

The Coming of Sidney Rigdon.—We then behold the resurrection of the old yarn about the theft of the manuscript from the printing office of one Patterson in Pittsburgh, where Mr. Rigdon, intimate as alleged, with one Lambdin, a partner, employee or friend of the proprietor, had sufficiently free access to copy or purloin the precious literary treasure. If any such theft really occurred, it was most probably between the years 1812 and 1816, when Rigdon, born in 1793, was between 19 and 23 years of age. He was rather young to conceive a plot to make this book the basis of an alleged "revelation," and, as one might suppose—and our author draws numerous "inferences"—was sufficiently honest to wait for the printing and publishing of the manuscript, in order to read it at his leisure. He must be made to steal it, however, since, under other conditions, the "crime" would not seem sufficiently aggravated. At any rate, another line of "affidavits" is presented by numerous inconspicuous persons stating that Rigdon had had, or had shown them some manuscript, or had stated that some book was to appear about ancient America, which would "make a stir," etc. Some one must have been extremely industrious, or extremely fortunate in his searches to unearth so many accusers of Mr. Rigdon. Nor is there any reason for accepting these "affidavits," in view of the evident "editing" done to those on the Spaulding authorship matter. Our author, however, quotes this:

"Mrs. Amos Dunlap [every one knows who she was] in 1826–27, while visiting at the house of Rigdon, saw him reading a manuscript which he was accustomed to keep locked up in a trunk, and heard him say, in response to the impatient remark of his wife that she would like to burn the thing up, 'It will be a great thing some day.' There is no reason for supposing that this was other than the manuscript which Dr. Winter saw in Rigdon's study several years before."

As may be remarked, also, there is no reason whatever for supposing it was the same, or for making any supposition regarding it. Such "affidavits" as this establish nothing.

The "Mysterious Stranger."—The question of Rigdon's possession of this, or some other, manuscript is, however, a minor matter beside that referring to the manner in which it came into the possession of Joseph Smith, to be edited, "translated," transcribed, and finally printed and published with his name on the title-page as "author and proprietor." This is, indeed, the weakest link in the entire chain of allegations made in regard to the "history" of this famous hypothetical screed of Spaulding's. It is, however, a necessary stage of the argument for anti-Mormon writers, because it is supported by the same kind of absurd and gossiping "affidavits" as are alleged for all the supposed doings of Smith, Rigdon, Spaulding, and others. Thus, as specified by "affidavits" presented by Tucker, who knew all about Smith, a "mysterious stranger" begins calling on him about two years before the appearance of the "Book of Mormon" in print; and, as argued, this person could be no other than Rigdon come to discuss the details of the great project. Numerous "old neighbors" come forward, of course, identifying Rigdon with this "mysterious stranger," and their "testimony" is accepted, in spite of the fact that we have only Tucker's word for it that any of them ever existed. And none of them explains how it was that Rigdon was recognized or identified, which one would suppose was desirable, in view of the fact that he resided at a place over 200 miles from Palmyra,

and was not a man of international reputation, not even a dispenser of patent medicines, who distributed almanacs with his portrait in every copy. Nevertheless, neighbors of Rigdon also testify that, at about this period, he was in the habit of leaving home for weeks at a time, "going no one knew where." Mr. Smith entertains callers whose identity he declines to divulge to his curious neighbors—forthwith, they become "mysterious strangers"; Mr. Rigdon is seized with a *Wanderlust* every now and then, and his family professes ignorance of his whereabouts. What more perfectly evident than that Rigdon was the great unknown who called at Smith's residence?

How Rigdon Found a Publisher.—And for what purpose did Mr. Rigdon, on frequent occasions, visit Mr. Smith, who resided several days' journey from his own home? The answer given is that he wished him to "undertake the publication" of the manuscript, which, as he is represented as having stated, would be "a great thing some day." In other words, having no confidence in the ordinary publisher, and knowing how easily precious manuscripts may be purloined from printing offices, he seeks out a gentleman known to his neighbors as possessing an "indolent and vagabondish character" and "habits of exaggeration and untruthfulness"; who was a member of a family of "shiftless and untrustworthy" people; who practiced "peepstone impostures," and, as we may judge from his neighbors' remarks, was ignorant to the verge of imbecility. And Mr. Rigdon traveled 200 miles to find a man like this! As our author remarks in another connection, "all these things fall into one continuous series." The foolish young man who, according to a certain Ingersoll, gathers quarts of useless sand, and who speaks of his parents as "d——d fools," finds a firm friend and benefactor in an older and even bigger fool than himself, a man to whom distance is no obstacle, and who must have sought for printers with a "peepstone." Of course, in order to avoid this

preposterous conclusion, one must reject the "affidavits" quoted to establish Rigdon's theft of the manuscript, and those alleging that he had it in his possession. But this involves suspicion on all the "affidavits" given by Howe and Tucker, and the dreadful admission that Smith may have told the truth in some particulars.

The Penalty of "Plagiarism."—But Rigdon's feverish anxiety to get his manuscript into print not only sends him into the wilderness, and into the arms of a man reputed to have "practiced impostures," but, quite unnecessarily, entails his own humiliation, as alleged, and his subordination in dignity to the man whose fortune he is represented as creating. A certain recent anti-Mormon writer has supposed that Rigdon's motives for recasting the Spaulding manuscript into the "Book of Mormon," and inciting Joseph Smith to "undertake its publication," was his desire to "get even" with the Campbell brothers, founders of the Disciples' denomination, with whom he had had a serious disagreement. [A dreadful revenge indeed!] Commenting on this line of argument, Prof. N. L. Nelson says:

"But now come two difficulties. The first is that Rigdon, whose motive for theft and forgery was to get even with the Campbells for robbing him of glory, consents nevertheless to play second fiddle to Joseph Smith and to be 'snubbed and ill-treated' by the very tool of his successful villainy. Mr. Linn sees in the latter fact some deep mysterious power which the younger man exercised over the older—quite in the dime novel fashion. The other difficulty is the very consistent, logical, undeviating account by Joseph Smith of each successive event in the coming-forth of the 'Book of Mormon.' But this narrative, Mr. Linn points out, was not written till 1838, ten years after the translation of the 'Book of Mormon,' and seven years after Sidney Rigdon joined the Church—time enough for the arch-plotter Rigdon to make the invention smooth and plausible!"—*The Mormon Point of View, pp.* 161–162.

"Prometheus Bound" Again.—The reason why Rigdon, as supposed, did not rebel at the "ill-treatment," and "give the whole thing away," is thus

stated by Linn, and restated by the scholarly author under discussion:

"The former [Rigdon] was shown considerable deference and in various relations was treated as only second to Smith. But, on the other hand, he was subjected to such humiliations as a high-spirited man could scarcely have endured who was not rendered comparatively helpless by consciousness of complicity in fraud. So Linn argues with a good show of reason. 'The iron hand,' he says, 'with which Smith repressed Rigdon from the date of their arrival in Ohio affords strong proof of Rigdon's complicity in the Bible plot, and of the fact that he stood to his accomplice in the relation of a burglar to his mate, where the burglar has both the boodle and the secret in his possession.'"

There can be little doubt of the fact that Rigdon, in spite of his abilities as a preacher and writer, was a constant source of trouble to Smith—though whether this be due to his "humiliation" or not is not so clear. To adopt the line of argument, however, that is given in the foregoing quotation, is very absurd. Linn's simile is extremely far fetched. If the two men had actually been engaged in house-breaking or other crime before the law, it might be reasonable; but, when Rigdon's apostasy and betrayal of the alleged "plot" would have accomplished the injury of a man, Joseph Smith, already detested by the religious community—who "hated him yet the more because of his dreams"—the conclusion is unescapable that he, Rigdon, would have been perfectly safe from all danger of prosecution,—for he had done nothing of which the law could take account—would be welcomed, even, as a public benefactor. Rigdon was certainly clever enough to have stated the "case" in such a way as to have thrown all the blame on his "accomplice," while himself enjoying the reputation for simple "truth-telling" so long the quiet possession of the Hurlburts, Howes, Tuckers, Stenhouses, and others, who have written so much that would have "corroborated" his assertions. The "reasons" given for Rigdon's "silence" are exceeded in stupidity only by those given for his original "complicity." Both con-

stitute together a thoroughbred *reductio ad absurdum* for the entire Howe-Tucker-Spaulding theory.

Rigdon in Rebuttal.—In spite of the "strong proofs" and specious arguments "with a good show of reason," the fact remains that Rigdon did not secede from the Mormon Church until a very late date; and that he never made a "confession" of any description. Although, however, the people who eagerly accept the silly slanders of the Ingersolls and the absurd "affidavits" of the Spaulding coterie would credit nothing said by Rigdon himself, in his own defense, it may be in place to quote from a document whose genuineness may be proved or disproved, even at this day. As related by several writers, Rigdon's son, John W. Rigdon—a person no more evidently "mythical" than Brother John Spaulding—visited Utah in 1863. After spending about a year in the Territory, he returned home, and had an interview with his father, which he embodied in a biography of him, now in the archives of the Church Historian's office, in Salt Lake City. This interview is, in part, as follows:

"I said to him [Sidney Rigdon] that what I had seen at Salt Lake had not impressed me very favorably toward the Mormon Church, and as to the origin of the 'Book of Mormon' I had some doubts. You have been charged with writing that book and giving it to Joseph Smith to introduce to the world. You have always told me one story; that you never saw the book until it was presented to you by Parley P. Pratt and Oliver Cowdery; and all you ever knew of the origin of that book was what they told you and what Joseph Smith and the witnesses who claimed to have seen the plates told you. Is this true? If so, all right; if it is not, you owe it to me and to your family to tell it. You are an old man and you will soon pass away, and I wish to know if Joseph Smith, in your intimacy with him for fourteen years, has not said something to you that led you to believe he obtained that book in some other way than what he had told you. Give me all you know about it, that I may know the truth. My father, after I had finished saying what I have repeated above, looked at me a moment, raised his hand above his head and slowly said, with tears glistening in his eyes: 'My son, I can swear before high heaven that what

I have told you about the origin of that book is true. Your mother and sister, Mrs. Athalia Robinson, were present when that book was handed to me in Mentor, Ohio, and all I ever knew about the origin of that book was what Parley P. Pratt, Oliver Cowdery, Joseph Smith and the witnesses who claimed they saw the plates have told me, and in all my intimacy with Joseph Smith he never told me but the one story, and that was that he found it engraved upon gold plates in a hill near Palmyra, New York, and that an angel had appeared to him and directed him where to find it: and that I now repeat to you.' I believed him, and now believe he told me the truth. He also said to me after that that Mormonism was true; that Joseph Smith was a Prophet, and this world would find it out some day."—*Quoted in Roberts' New Witness for God.*

The "Missing Link."—In the development of the theory of Rigdon's "complicity in the Bible plot," which rational people are urged to accept, the question naturally arises as to how Rigdon first became acquainted with Smith, in order to assist him "in making good his empty boast." Some writers have suggested that the two were brought together by Parley P. Pratt, who, as represented, "met Smith in the course of his wanderings over New York State," and recognized him as "good prophetical timber." Mr. Pratt, according to this theory, is represented as having been at one time a peddler, which fact should, supposedly, render him still more odious in the eyes of the democratic American public. [It may be that he dealt in hazel rods for "water-witching," which, as we hear, are still manufactured and sold in large quantities by some tariff-protected concerns in our country.] Attracted, perhaps, by Smith's "bad reputation" among his neighbors—on the principle, "woe unto you when all men speak well of you"—he introduces him to Rigdon, who was also, as we are informed, a "thorn in the flesh" to his associates. It is in place to ask, however, why it is that Pratt himself, an "accomplice" according to this theory, did not essay the rôle of "prophet." By personality and innate abilities he was eminently fitted to be a leader of men—particularly a religious leader—and his

faithful advocacy of the teachings of "Mormonism," even to the date of his death, when he was murdered out of revenge for a crime of which a jury had already acquitted him, shows that he would have carried out the character to the end. [Remember that he is accused of having been in the "plot" all this time.] But he, like Rigdon himself, was also subordinated to another man, and made an earnest contributor to that other's reputation.

The Reasonable Verdict.—The unescapable conclusion is that the origin of the "Book of Mormon," and its "coming-forth," were with the man Joseph Smith, and that we have no evidence worth considering that it came from any other person—in the world of humanity, at least—or any other "explanation" of it than that which he himself has left us. His representations may be untrue, but we have only theories to oppose to them; and no "demonstrations" that amount even to presumption of truth. Various persons have accused him of worthlessness of character and ignorance of the densest description; but he appeared before the world as a real leader of men, an eminent executive, and a forceful thinker. Lame theories have been invented and passionately advocated to show that some inconspicuous scribbler, or other "wrote the 'Book of Mormon,'" but Smith's accredited writings quite equal anything in the Book under discussion. Finally, his own knowledge of the Bible, and his constant ability to point his teachings from Scripture, show that he needed no assistance in adding any "religious matter" to some original hypothetical groundwork of a story. It would be an act decidedly worthy of "gifted writers" of Methodist and other connections to discover the fact that Joseph Smith must be to the intelligent critic, in the words of Mr. Quincy, "not a rogue to be criminated, but a phenomenon to be explained," both personally and historically.

CHAPTER TWO

THE "CRITICAL TEST" CRITICIZED

Critical, Uncritical or Hypercritical?—Sheldon's so-called "critical test" is of the same character as his "historical." It is hypercritical in its treatment of the opinions and beliefs which he opposes, and exceedingly *un*critical, in the discussion of matters on the opposite side.

"A False and Arbitrary Setting."—The first "argument" against the character claimed for the "Book of Mormon" is that "things pertaining to the scientific and natural order are given a false and arbitrary setting" (p. 49). He then proceeds to catalogue such facts as a "mariner's compass" (liahona) "brought into service six hundred years before Christ," utterly ignoring the fact that the instrument described in the text is not a compass at all, but some kind of means for indicating the direction to be followed by the Pilgrims, an instrument, as represented, given to them by God Himself, and performing a function no more incredible than that performed by the "pillar of cloud by day and of fire by night" that preceded the Israelites in the wilderness. (This latter account was firmly believed by all Methodists, and other professing Christians of a generation ago, but has been largely criticized and ridiculed by later "scholarship," along with Jonah's "whale" and other "unscientific" beliefs.) Even if the account be held to represent a true compass, the alleged "anachronism" is by no means established, since no one knows when or by whom the instrument was invented, or whether it was used by some people 2,500 years ago,

or not. In considering his "objection" that the "Copernician theory is represented as being an established truth," when everyone believed in a geocentric universe, it seems hardly necessary to say more than to remark that the Bible itself does not seem to be pledged to the "Ptolemaic" theory, except in the use of popular language about the "rising of the sun," etc., which still persists. We might add, however, that if, as represented, the supposed ancient authors of the Book under discussion were privileged with direct divine communications of any variety, it is reasonable to assume that they might thereby have been enlightened on this, or any other matter of interest to them. If "Christian scholarship" holds that all the prophets and apostles of old held blindly to the geocentric view of the universe merely because Galileo Galilei and John Kopernick were as yet unborn, we may reasonably ask its prominent exponents why they stop short of following the jibes of "infidel rationalists" in questioning the Ascension of Christ Himself, on the ground that "there was no place for Him to ascend into, except empty space." No accepted revelation of God concerns itself very largely with the imparting of correct views on scientific matters. But, when a professed revelation, which is offered for our acceptance, is found to contain a statement in some such branch of knowledge, which is perfectly correct, that simple fact becomes an argument against its authenticity and authority. Logic is a perplexing subject for an untrained mind.

De Post Facto Prophecies.—Having completed this, his preliminary skirmish, the Doctor proceeds to elaborate his "critical test" in a manner highly unfavorable to the claims made for the "Book of Mormon," so far at least as appearances go. Thus, he argues that its claims cannot possibly be true for the "excellent reason" that, as he says, "New Testament events are represented as being anticipated by religious leaders in America with a definiteness and

clarity which put to shame the prophetic foresight of the most illumined of the Old Testament seers. No competent biblical critic in the world could fail to discover that we have here a transcript from the New Testament audaciously set forth as matter of foresight." He then specifies the predictions of the father of Nephi on the ministry of John the Baptist (I Nephi x, 7–11), and several statements upon the mission of Christ, the name of His mother, the circumstances of His death, etc., mostly taken from I Nephi, II Nephi and Mosiah. "Respecting some of these things," he says, "the apostles were still in need of light after the day of Pentecost. The whole list falls within an horizon in essential contrast with that of Old Testament prediction. From beginning to end it plainly is history set forth by a barefaced fiction as matter of prophetical foresight." It is remarkable how readily these matters may be "discovered," and how beautifully they "fall within an horizon in essential contrast," etc. Nevertheless, our author is not arguing, but plainly dogmatizing. It is not evident that these statements have any such character as he alleges for them. Nor could any logical Christian possibly support his contentions with consistent argument. That this is true will be shown at once.

Prophecies not Cryptic.—There are two perfectly obvious facts to be considered before these charges of "imposture"—a favorite word with many unreflective and prejudiced persons—may be admitted. In the first place, no matter what may have been the state of mind of the apostles "after the day of Pentecost," the claim is made repeatedly in the New Testament that the life and death of Christ are perspicuously set forth in the Old Testament. Whether the present accepted text of the Old Testament has been abridged or mutilated, so as to conceal this, or whether it is because we are spiritually blind and cannot discern it, the fact remains that the claim is

made with absolute confidence and directness. Thus: "Then he [Christ] said unto them, O fools and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning with Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." (Luke xxiv, 25–27.) The same facts are expressly referred to in the Book of Acts in no less than seven passages (iii, 18; viii, 35; x, 43; xiii, 29; xviii, 28; xxvi, 22–23; xxviii, 23), quite as if none but "fools and slow of heart" could fail to discern the clear predictions of the entire life and ministry of Christ "in all the prophets."

Translation and Interpretation.—If, then, as should be admitted by all professing Christians, whose minds are not poisoned and warped by the specious fallacies of the so-called "higher criticism," the life and works of Christ are so clearly predicted in the Old Testament as to be understood by any one, who, like the disciples who met Him on the way of Emmaus, have had the Scriptures "opened unto them" (Luke xxiv, 32), it would seem reasonable that any person so enlightened should so render the passages of Scripture as to make the meaning clear. Thus, for example, if any such meaning be held to attach to Job's statement "I know that my Redeemer liveth" (Job xix, 25), an instructed soul might be tempted to inject the phrase "which Redeemer (*i.e.*, Saviour or Deliverer) is Christ." Nor, with adequate authority, could he be justly accused of "corrupting the text." He would be doing no more than the ancient scribes did repeatedly, as may be seen in their explanatory glosses on the meanings of names given to the various patriarchs; some of which (*cf.* "Reuben," Genesis xxix, 32) are of questionable etymology.

Is the "Book of Mormon" Modern?—Perfectly similar lines of explanation serve to offset the third and fourth heads of objection, as given by our champion

of anti-"Mormonism"; that the "Book of Mormon" (as "translated into English," be it corrected) "is permeated with the phraseology of the King James Version of the Bible," and that it "advertises its modern origin by the use of dogmatic phrases and conceptions essentially foreign to an antique Jewish people." It seems indeed, quite probable that the "translator" of the "Book of Mormon" was thoroughly "saturated" with the forms of expression peculiar to the older version of the Bible—more than that a constant reader and student of the Bible—and it is more than natural that he should constantly have clothed the ideas expressed in an unfamiliar, but sacred, text with these or similar terms. If, indeed, the "Mormon" contention be true that the Gospel is an "everlasting Gospel"—from eternity as well as to eternity—it is not surprising that many ideas found in the Bible should have occurred also in this other sacred book, and been capable of expression in the words of a translation already made into English. A man thinks, or rather expresses his thoughts in the word-forms most familiar to him. This rule applies as well in "translating," or in explaining the ideas of others. Furthermore, whatever theory of "inspiration" one may adopt, it is perfectly clear that the truths thus imparted flow forth to expression, in a very real sense, through the channels of the writers' personalities. Thus we find in the Bible, particularly in the New Testament, such great diversities of style and treatment, as several men of such evidently diverse temperaments as Paul, Peter and John show in expounding the Gospel in their several epistles, emphasizing those elements that appeal most strongly to them, as if chosen for that very purpose, and using their own phraseology. If, then, there is any truth in the doctrine of a "modern revelation," we may readily see the same personal equation exemplified, not only in the translator's use of familiar Scriptural phrases, but even in the defective grammar, with which he occasionally ex-

presses himself. ["But God hath chosen . . . the weak things of the world to confound the things which are mighty"—I Corinthians, i, 27.]

Shakespeare Quoted?—In view of the above, it seems hardly necessary to pause to answer the allegation that, as a certain John Hyde avers, 298 "direct quotations from the New Testament" had been counted in the "Book of Mormon," in addition to the lengthy chapters and passages directly borrowed. Our author cannot refrain, however, from the remark, "it is no cause for surprise to find such a reminiscence of William Shakespeare as is contained in this expression: 'The cold and silent grave whence no traveler can return.'" There has been an immense amount of capital made out of this expression, but, as any candid critic must admit, there is no possible point of contact between it and the passage from Shakespeare ("that undiscovered country from whose bourne no traveler returns") beyond the use of the word "traveler." There may be a "reminiscence" here, supplying the translator with a word seemingly appropriate for an English rendering, but the idea is by no means peculiar to Shakespeare. Thus, in the Book of Job, we find the phrase, "before I go whence I shall not return" (i, 21); also, "I shall go the way whence I shall not return" (xvi, 22); again, "man giveth up the ghost (breath), and where is he?" (xiv, 10); and in the Psalms, "before I go hence and be no more" (xxxix, 13). Any one of these passages is as close to Shakespeare as the one found in the "Book of Mormon," and except for the fact that several of them stand in the first person, could as well be rendered with the word, "traveler," or any other of similar import. To use such a word in these connections would be no more of a "corruption of the text" than the purely gratuitous introduction of the word, "worms," in the very difficult passage Job xix, 26. It is very often necessary for a translator to thus add and paraphrase, in order to convey the meaning of a

passage from one language into another. Furthermore, all translators must draw upon their own stock of words and phrases, whether these approximate Shakespeare or any other writer. The presence of apparent Scriptural and Shakespearean phrases in the "Book of Mormon," therefore, is positively no argument whatever against the claim that it is a translation from some other language, even from an ancient one. Nor would any such argument be used by any scholar determined to do justice to the claims made for the "Book of Mormon," and to convict, if at all, on a full show of evidence.

Conditions of Translating.—To any one possessed of even a rudimentary knowledge of languages it is unnecessary to state that seldom, except in the simplest constructions, is it possible to make a direct transposition in translation. That is to say, languages differ among themselves far more in point of the idioms, or special forms, used to express ideas, than in the vocabularies. Thus, in reading French, for example, one may far oftener translate by substituting English words in a sentence, the same forms and order being very often found in the two languages, than in translating from German. In the case of the latter language, the use of paraphrase, or of "equivalent expressions," embodying the same original idea, but not the word forms, is the rule, rather than the exception. This is true far more frequently in translating from ancient and alien languages. Thus, in Genesis xvi, 13, Hagar is represented as saying "Thou God seest me." In the original she seems to say literally, "Thou (art) God a vision," and there is a real problem as to whether the Hebrew text as it stands does not mean, "Thou art a God (who is) seen." The context might justify the latter rendering as well as the former. She also says: "Have I also here looked after him that seeth me?" but the original admits, quite as correctly, the expression, "Do I then here see [*i.e.* live] after the vis-

ion [*i.e.* of God]?" [The latter rendering is suggested by Gesenius.] We may understand, then, the wide margin of uncertainty in rendering a passage from an ancient language, as between possible translations, and the true original sense intended by the writer.

"Modern Dogmatic Phrases."—We may hold also, that the presence of "dogmatic phrases and conceptions essentially foreign to an antique Jewish people, but quite at home in evangelical communions of the nineteenth century" is positively no argument against the contention that the "Book of Mormon" was really translated from an ancient Hebraic document. As to whether such conceptions are "foreign" to a Jewish community, antique or otherwise, is beside the point, since the Old Testament itself often upbraids the Israelites from their departures from the laws of God, which, as we are told, "testify of me." If, however, as some might suppose, "phrases at home in Evangelical communions" are unscriptural, the objection may seem to be well taken.

Christ in the Old Testament.—Among the phrases mentioned, we find: "the atonement of Christ" and "the atoning blood of Christ." Our author finds an example of "modern revivalistic fervor" in the words of II Nephi xxxiii, 6, "I glory in my Jesus, for he hath redeemed my soul from hell," which he mentions as a "flagrant disregard of historic conditions." [One might almost fear that he had forgotten the passage in Luke xxiv, 25–27, and the others cited.] It all depends upon the critic's point of view, whether such passages may be taken as examples of "flagrant disregard," etc., or not. An "infidel" might enjoy urging this very argument against the Old Testament itself. Indeed, the "higher critics" have done this very thing. At any rate, "infidel" or "believer" to the contrary, a translator thoroughly convinced of the explicit prophecies of Christ and His work in the Old Testament might find this passage in several con-

nections. This may be explained as follows: The name Jesus is the Anglicized form of the Greek New Testament rendering (*Iesous*) of a Hebrew name, which is usually supposed to be Yeshua, a modification of the name Yehoshua, or Joshua (meaning "the Lord will save"). There is, however, another word, *Yeshuah,* with the meaning "rest," "safety," "salvation," which, on the authority of Matthew i, 21 ["Thou shalt call his name Jesus: for he shall *save* His people from their sins"], might be taken as the original. On any assumption, the two words might readily be interchanged, or used as synonymous expressions, by the process of paranomasia, in which ancient writers explained words by sound-similarities, rather than on the basis of etymology, in the modern sense. Examples of this are found in the explanations given for several names in the Old Testament, as already explained, and are so numerous in all ancient languages as to be familiar to scholars. The word *Yeshuah* is used repeatedly in the Psalms and Prophets with the translated meaning, "salvation." In several connections the rendering "deliverer," or "savior," has been proposed. Thus: "I will rejoice in thy salvation" (Psalms ix, 14); "my heart shall rejoice in thy salvation" (Psalms xiii, 5); "my soul . . . shall rejoice in his salvation" (Psalms xxxv, 9). In all these cases we have this word. In some passages it might be taken as a name, giving quite as clear an indication of the person and work of Christ as is professedly indicated by many of the chapter headings introduced in the Prophets by the translators or editors of the King James Version [*cf.* Zechariah, for example]. Among such passages we may mention Isaiah xxv, 9, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we will be glad and rejoice in his salvation (*Yeshuah*)." Similarly, one might compare the passage, "With joy shall ye draw water out of the wells of salvation (*Yeshuah*)," with that in John iv,

14, "a well of water springing up into everlasting life," or with the direct application of a prophetic passage in John vii, 37–39. But an even more striking use of this same word occurs in the parallel passages in Psalms xiv and liii. After bewailing the growing wickedness of mankind, and relating that the "workers of iniquity . . . eat up my people as they eat bread," the Psalmist exclaims, "Oh, that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." The marginal readings of these passages are also interesting—"Who will give salvation to Israel." Better still, in a Jewish translation of the passages, we read, "Oh that some one might bring the salvation of Israel out of Zion!" The idea of a Saviour is strongly suggested by the construction of the Hebrew text, and we find this idea associated with the name, or word, *Yeshuah.* Is it possible that the translator of the "Book of Mormon" had, as an important part of his mission, to call attention to the fact that not only the work, but often also the name of Christ, "God hath spoken by the mouth of all his holy prophets since the world began" (Acts iii, 21). The fact that the name of Jesus, or mention of any principles of the Gospel, is to be found in the "Book of Mormon" is absolutely no condemnation of its professed character as an ancient writing, as any Christian scholar, not blinded by prejudice, must admit. Whatever may be the real facts regarding it, such arguments must be ruled out as irrelevant and incompetent, as against its claims.

Alternatives in Translation.—Enough has been said already to enforce the fact that, whatever may be held to be the original meaning of many given passages in the Scriptures, there is often an alternative rendering that is quite as consistent with the language and constructions used. Thus, in the latter clause of the passage above quoted—"he hath saved my soul from hell"—an informed mind, willing to

consider the claim that we have here a real translation from some ancient tongue, could not fail to see that there is another alternative than the supposition that only "modern revivalistic fervor" is indicated. Such a person knows perfectly well that, even in many passages in which the word "hell" is given in the translation, there is a real question as to whether the meaning usually understood, or only physical death, or the grave, is proper. This is evident, because of the fact that in the Hebrew the one word, *sheol,* which connotes primarily "pit," "hollow place," "cave," "grave," is used with both apparent significations. Similarly, it is not always certain whether salvation is viewed as a release from death, or the danger of death, or from spiritual death in the world to come. Very often, however, the former meaning seems to be indicated. Thus, in the Psalms, we find such passages as "Thou hast delivered my soul from death" (cxvi, 8), and "The Lord hath chastened me sore: but he hath not given me over unto death" (cxviii, 18). The problematical significance of perfectly similar passages has claimed the attention of Hebrew commentators from early times. Thus, in the Talmud, we read variant judgments based on the possible double meaning of the word *sheol,* as follows:

"Korah and his company have no share in the world to come, and are not judged, as it is written (Numbers xvi, 33): 'And the earth closed over them, and they disappeared from the midst of the congregation.' Such is the decision of Rabbi Eliezer. Rabbi Joshua, however, said: 'They are included, and the words, "The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up" (I Samuel ii, 6), have reference to them, because here is mentioned the grave, as it is written (Numbers xvi, 33): "And they went down, they and all they that appertained to them, alive into the pit." Also where it is mentioned in both cases the bringing-up from the grave is included. . . . We are to understand that they disappeared from the midst of the congregation, but not from the world to come.'"—*Tosephtha, Aboth of Rabbi Nathan—Chapter* XXXVI. (*"The Babylonian Talmud"—Rodkinson's translation.*)

A "Tapering-down."—The destruction of Mormon claims seems to be a hideously simple matter in the minds of anti-"Mormon" writers—so many people whose "integrity" is vouched for have "affidavited" against them. Still, lest there be any who can still believe them true, the "destructive arguments" must be carried to their logical conclusion. Thus: "The entire affluent history of a thousand years, we must conclude, tapered down to nothing," in the destruction of the Nephite civilization. Although, as stated, Smith would have us believe that the production and preservation of the "Book of Mormon" was a sufficient end, it is concluded that, in view of the "testimonies" of the Ingersolls, Lewises, *et al.*, that "his estimate of . . . its wretched abortiveness" completes the presumption that it is a "baseless fiction." This is an argument, however, that "works both ways." One might reasonably claim that, in view of the large promises made by God to Abraham, the history of the Jews was also "wretchedly abortive." The outcome to date must be somewhat disappointing to a consistent adherent of traditional Judaism.

A Valuable Side-light.—Apart from the consideration of any such arguments, however, and without dwelling upon the evident fact that any judgment based upon professed evidences of divine and providential activity must be extremely ill taken, it may reasonably be held that the "tapering-down" above mentioned may not be so pronounced after all. There is one very valuable side-light which the professed character of the "Book of Mormon" might throw upon certain issues important at the present time, when a certain irresponsible influence, variously dignified under the name of "scholarship," is doing so much to discredit the authority of Scripture even in the minds of professed believers. The "Book of Mormon," published at a time long previous to the days of "higher criticism," so called, announces itself as consisting essentially of certain "abridgments" from

older and fuller records of the events and histories narrated. Thus, one part of it is stated to be "an abridgment of the record of the people of Nephi, and also of the Lamanites . . . written and sealed up, and hid up unto the Lord, that they might not be destroyed." Another part is stated to be "an abridgment taken from the Book of Ether; which is the record of the people of Jared . . . to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations." If the Nephites lived and died, as alleged, for no other purpose than to preserve this Book for posterity, they certainly lived not utterly in vain. An "abridgment"! What a valuable side-light that one word throws upon the current contests on the nature and authority of the Hebrew Scriptures. We may see, that, perhaps, after all, the books of Moses are not antique "scrap books," mere collections of items and "clippings" from various and alien sources, but, in a very real sense, condensations, abridgments of far older and fuller works, as bulky, perhaps, as the "Blessed Mahabharata," that great "Iliad and Odyssey of India." This thought, coupled with the proved archæological accuracy of very many of the narrations in Genesis, accounts for the bulk of the "differences in style" of which we hear so much. (Thus we may see at one place a direct quotation, at another, a summary, at another a restatement of the substance of a longer passage in the original.) Taking the word "abridgment" as a clue to the whole mass of the literature, we find that it explains the numerous references to the Books of the Chronicles of the Kings of Judah, and of Israel, and other "lost books"; and may partially explain the parallel narratives found in the books of Samuel and Kings, on the one hand, and of Chronicles and the minor prophetic writings following them, on the other. Both sets of books are, in a sense, "abridgments" of longer records, which have been held in such nearly equal esteem that

neither the one set, nor the other, has ever been omitted from the canon. There are also partial parallels between the "law" of Leviticus and that of Deuteronomy, which are not evidently "consecutive developments," as the "popes of scholarship" insist. There is very much to be said on the contention that these "two codes" are independent "abridgments" of an older and fuller body of laws. It may be that this "idea" alone will yet prove to be the means of saving our faith in the Bible as the very Word of God from the attacks of a masked and hypocritical infidelity. Not such a great "tapering-down," after all!

Finding the Hidden Book.—In this connection, also, we may refer to the claim that the Book under discussion was not only an "abridgment," but also that it was "sealed up, and hid up unto the Lord," to be brought forth for the conviction of a world apostate from Christ. Thus, as recorded, in another age of doubt and apostasy, when the worship of "strange gods" was mingled hideously with the service of the Lord, in His own temple, the high priest Hilkiah discovered the Book of the Law (II Kings xxii, 8–14 and II Chronicles xxxiv, 14–22) in the temple, and gave it to Shaphan the scribe to read to the King Josiah. When Josiah had heard the reading, he "rent his clothes," and exclaimed, "Great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book." Of course, the "higher critics," whose knowledge is truly amazing—it seems in some cases to have "deceived the very elect"—find in this episode only a "proof" that Hilkiah and his associates "concocted" the Book of the Law, thus being the "real authors" of the Mosaic code, etc., etc., just as Hurlburt and Howe, and their successors, have argued that Smith, Rigdon, and the long-suffering and much-wronged Spaulding concocted the "Book of Mormon" for the misleading of

the world. If the one allegation is true, we have fair reasons for accepting the other also; but, if we see God's method in the one case, we need not feel compelled to resurrect poor, dead Spaulding, in the other. There are many situations of which we know nothing, and, it may be, that we have one of them in both the episodes mentioned.

"Higher Criticism" to the Rescue.—But, most mentionable among "subsidiary criticisms," we learn that the "Book of Mormon" is to be rejected because certain portions of the Book of Isaiah quoted in it belong among the last twenty-seven chapters, which "recent scholarship" has assigned to a period posterior to the Babylonish captivity. Hence, although this view has not been "universally adopted in learned circles," it *may* be true, and the "Book of Mormon" must be held under suspicion, until "doctors agree." We have heard of the "papacy of scholarship," by which sundry persons "speak *ex cathedra*" on matters by no means clearly demonstrated. Why should "scholars" conclude that this later date belongs to the later chapters of Isaiah? Let us answer briefly in the words of a prominent scholar, who is perfectly familiar with the facts. Says Prof. William H. Green:

"The fallacy [of the canons of 'higher criticism' on the 'historical date' of a book of the Bible] comes in when it is openly or covertly assumed that in determining the historical position of a writing every prediction must be regarded as post eventum. Thus it is claimed that the promise to Abraham (Genesis xvii, 6) and to Jacob (xxxv, 11) that kings should descend from them could not have been put into form until after the time of David, . . . and every anticipation of the Babylonish exile by Isaiah is held to be proof that the passage containing it is of a later age."

Here we have it, "in a nutshell"; a dumb beast, as we are told, can have a premonition of an earthquake, or of the kind of winter, cold or "open," that is to follow the days of autumn, but the Spirit of God—which these "critics" profess to believe, "breathes,"

somehow or other, in the pages of Scripture—cannot possibly be credited with foresight in such matters as are contained in the later chapters of Isaiah. So, we are to reject the "Book of Mormon" because it does not represent the kind of "Christianity" upheld by "scholarship"!

"Incredible Narrations."—Next, we find our author enlarging upon the essential "incredibility" of many "Book of Mormon" narrations. Thus, he mentions specifically the "voyage of the Jaredites [from Asia] to America in very peculiarly constructed barges." This account may be untrue, of course, and any one is at liberty to doubt it "root and branch." But one hates to see a passage like the following: "Anyone who can believe this story ought not to feel obliged to challenge the historicity of any of the marvelous tales of 'Alice in Wonderland.'" This is a fine example of "satire," and needs only to be extended a little by including with "Alice," the "Arabian Nights," "Baron Munchhausen," "Gulliver's Travels," and the Bible. Whatever may be said about the "incredibility" of this narration—and an ignoramus might find a diplodocus "incredible," because "No one never sees them sort of things now"—it certainly makes no greater appeal to credulity than the passage of the Red Sea by the Israelites; the episode of Jonah and the "great fish" (rejected because contrary to the law of "evolution," yet impudently "interpreted" by some as a clear prophecy of the "Church," although a mere "parable"); nor than the account of the Deluge, in which Noah was saved in a "very-peculiarly constructed ark." If we hold, as we certainly do, to the accuracy of Scripture, we must be prepared to answer the objections of such critics as Ingersoll that the ark had a window "all the way round," because it was said about it merely, "in a cubit shalt thou finish it above." If such "incredible" narrations are found in the Bible, and people still believe that it is, "in some sense," the Word of

God, or that it "contains" the Word of God, why should we condemn another professed "revelation," on the ground that it contains similarly "incredible" narrations? The question of credibility does not appear at all: we are concerned merely with believing that "with God all things are possible" (Matthew xix, 26), or else should consistently acknowledge ourselves atheists and rejectors of all for which Jesus stood, except his "moral precepts," which no one obeys very much. In all narrations representing the direct personal participation of God in human affairs, the sole valid consideration is, "Did it really occur"; never, "Is it credible." The rejection of this canon renders "rationalism" so irrational.

A "Singular Notion."—After the grand display of "scholarship" and "critical discrimination" already discussed, we read a final indictment of the "Book of Mormon" on the following grounds: (1) that it is "devoid of edifying content," which is not true—there is considerable profound thinking in this book; (2) that it contains a "continual iteration" of "disobedience and chastisement," on the one hand, and of "repentance and renewed opportunity," on the other —things equally true of the Bible itself; (3) that it is "terribly wearisome" (!) in these particulars. To this false estimate of the book, he adds the remark:

> "In one particular there is a descent to the plane of the most aberrant thinking of the time. We refer to the singular notion that the transgression of Adam was one of the most necessary and salutary events that ever happened, since otherwise the race would have continued in a perfectly static, poverty-stricken, and joyless condition."

This teaching is a "singular notion" merely because neither Wesley, nor Calvin, nor any other historic theorizer on the things of God ever propounded it, preferring their own guesses, which are defective in the sense that they positively do not reveal God's love in the matter, making the entire transaction a mere prelude to the "eternal loss" of a large part of the human family. Now, if this teaching is nothing

else whatever, it is an explanation of the condition offered by an honest man and a deep thinker for one of the most vexing problems of traditional theology. Yet we hear it characterized as a "singular notion." We may judge of the absurdity of the teaching from the following passage:

"If Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created must have remained in the same state (in) which they were, after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are, that they might have joy. And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall."—*II Nephi*, ii, 22–26.

All this has a somewhat familiar sound—"And the Lord God said, Behold, the man is become as one of us, to know good and evil"—but the unfamiliar part [a validly Christian part it is] "Men are that they might have joy" harks back to the sayings of One who "spake as never a man spake," and whose teachings, if any had followed them, would have forestalled all the bitter sociological and moral difficulties of our time: it sets forth the essential rights of mankind. Why must it be left for "so ignorant a man as Joe" —to use the contemptuous expression previously quoted—to grapple and attempt a solution of this condition, caused by historic deafness to the words of Christ?

A "Beggarly Set of Witnesses."—From a biassed and uncritical discussion of the contents of the "Book of Mormon," of which he seems to know no more than could be gleaned from quotations in a few anti-"Mormon" books, our author turns to the witnesses, whose "testimonies" are published after the title-page of all editions of this Book. As may not be familiar to all, there are two sets of witnesses: the "Three Wit-

nesses," Oliver Cowdery, Martin Harris, and David Whitmer, who affirm that, while at prayer in a wood with Joseph Smith, an angel appeared, showed them the plates of Mormon, and that a voice, presumably, as supposed, that of God Himself, announced that the translation had been correctly made, and that its record is true. The second set of witnesses, the "Eight Witnesses," testify merely that they had seen, handled and "hefted" the plates, and that they "knew of a surety" that Smith had them, as claimed. Now, if Smith is to be proved an "impostor," as is held by his numerous "neighbors," the testimony of these witnesses must be discounted, of course. Thus, we find the accusation at the start that they were Smith's confederates, with the implication that they must have lied, because "their testimony is not given in the form of personal affidavits." [The "personal affidavit" seems to be a valuable asset in the opinion of some people—but a few such have already been discussed.] After a tedious discussion of whether the vision of the angel was manifest to the "physical sight" of the witnesses or to the "spiritual eye," a problem inadmissible to anyone who has read the account given by Joseph Smith, we hear that all the three witnesses later withdrew from the Church, and that they were severely condemned and characterized by Smith and his associates. Hence, we read the climax, "But the group as a whole reduces, on examination, to a rather beggarly set of witnesses." It is "thus far, and no further" that anti-"Mormon" authors ever carry the witnesses, who claim to have heard the voice of God, and to have seen an angel. It may be, as we read here, that Cowdery "was doubtless a knave," and that Whitmer and Harris "were weak and wrong-headed," but the sequel of the story, which is all too new to the general public, is that, after years of separation from the Church, two of the witnesses, Cowdery and Harris, returned to it again,

renewed their testimonies as to the reality of the event described, and died in full membership. As for Whitmer, he retired to a town in Missouri, whence in 1887, fifty-eight years after the alleged event, he published a small book, entitled "Address to All Believers in Christ," reaffirming his testimony in the strongest terms. On his gravestone was inscribed, at his own request, "The Record of the Jews and the Record of the Nephites are one. Truth is eternal." This is the story of this "rather beggarly set of witnesses." They are to be discredited as liars and "confederates," while the galaxy who pretend to be able to remember the insignificant details of Spaulding's romance for over twenty years, are to be accepted as honest and simple tellers of the truth—which is to say of the things that some people like to hear. Small wonder that logic is so often the despair of students!

Eyes Outer and Inner.—Proceeding upon the theory that the vision of an angel, as reported by the Three Witnesses, must have been "subjective"—in spite of the previous supposition that these men were mere accomplices and confederates—the Doctor writes:

> "David Whitmer was doubtless at this stage, being exceedingly visionary, a good subject for hypnotic suggestion. That his experience may have been of this order is suggested by the fact that the vision, instead of being imposed upon neutral subjects, was wrought out in the woods by prayer and stress. On the score of natural eyesight there is no apparent reason why he should have seen what the physical eyes of Harris could not discover."

The Story as Told.—It may be that all this can be defended on psychological principles, but it has no sort of bearing on the case in hand, if, indeed, we are to consider the accounts given by Smith and the others as the ones to be analyzed—or attacked—in the matter. Here we will find that there is no sort of claim that Whitmer could see what was invisible to the eyes

of Harris, be they physical or "inner." The following account is from the journal of Joseph Smith himself:

"We four . . . agreed to retire into the woods, and try to obtain, by fervent and humble prayer, the fulfilment of the promises. . . . According to previous arrangement, I commenced by vocal prayer to our Heavenly Father, and was followed by each of the others in succession. We did not at the first trial, however, obtain any answer or manifestation of divine favor in our behalf. We again observed the same order in prayer, each calling on and praying fervently to God in rotation, but with the same result as before.

"Upon this, our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, that his presence was the cause of our not obtaining what we wished for. He accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air, of exceeding brightness; and behold, an angel stood before us."

After recounting that the angel held the plates and, addressing Whitmer stated that "blessed is he that keeps His commandments"; also that a voice from above announced that the translation had been correctly made by the power of God, the account proceeds thus:

"I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance, fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view, at least it was again opened to me, and I once more beheld and heard the same things; whilst at the same moment, Martin Harris cried out, apparently in an ecstasy of joy, "'Tis enough; 'tis enough; mine eyes have beheld; mine eyes have beheld;' and jumping up, he shouted 'Hosanna,' blessing God, and otherwise rejoiced exceedingly."—*History of the Church, Vol.* I, *pp.* 54–55.

"Two Families Only."—Of course, the main testimony upon which is based the claim that the "Book of Mormon" is true and correctly translated lies in

the statements of the three witnesses above discussed. The function of the eight witnesses, who testify only that they "know of a surety that the said Smith has got the plates," would seem to have been merely subsidiary. They were named Christian, Jacob, John, and Peter Whitmer, Hiram Page, Joseph Smith, Sen., father of the prophet, and the prophet's brothers, Hyrum, and Samuel H. Smith. An immense deal of capital has been made out of the fact that these persons were all members of the two families most closely identified with the early days of "Mormonism"—since Page was a son-in-law of Peter Whitmer. There is one notable consideration, in which the relevancy of this testimony—if true—may be understood. According to the account left by Smith, the translation of the plates of Mormon was done in two houses, that of his parents, and that of the Whitmers. The testimony of the eight witnesses may be, therefore, merely the vouching for his veracity in this particular, speaking of objects that had been in their respective houses during periods more or less extended. This view may be held, even though both Lucy Smith, mother of the prophet, and David Whitmer suggest that the "exhibition" of the plates to the eight took place at some date after the experience of the three witnesses.

The "Doctrine and Covenants."—In beginning the discussion of the "revelations" to Joseph Smith contained in the book known as "Doctrine and Covenants," our author expresses the opinion that they "are not adapted to suggest a divine source"; that there is no "economical dealing with the real point which the revelation was intended to enforce"; and that the "Lord who gave them must have been singularly lacking in business capacity." Without attempting to prejudice the reader's mind, one might reasonably ask where one could find an accredited "revelation" that embodies the opposites of the defects indicated by our author. Such opposing virtues positively do not belong to accepted revelations in any

appreciable sense. Thus, even with full knowledge of the Hebrew tongue, one is oftentimes at a loss to discover the intended meaning of very many passages in the Prophets—one need read only three or four pages in any of them to realize something of this kind. "Economical dealing" and "business capacity" are not the leading characteristics, no matter what may be the explanation.

"Divine Source Not Suggested."—It seems almost unnecessary to remark that very many things are actually the reverse of what they might seem "adapted to suggest" to the minds of "critical testers." Even the Lord of Life Himself did not escape the "critical tests" of His contemporaries, by which it was conclusively demonstrated—as they supposed—that he was a "gluttonous man and a wine-bibber," that he had "a devil and was mad," and that he was evidently a person of no consequence whatever, since they did not know "from whence He was." Evidently, in His person and behaviour, He was "not adapted to suggest a divine source" to the "rationalists" of the time. In fact, the statement that a teaching is not thus adapted, if it be made on any other ground than that propounded by the apostle—"every spirit that confesseth not . . . Jesus Christ . . . is not of God"—is not only unchristianly intolerant, but ignorantly absurd.

Core of the Revelations.—In any study of the professed revelations of Joseph Smith—be it appreciative or not—one cannot be entirely just without consciously recognizing the fact that the fundamental concept at the basis of them all is that God is immediately and intimately interested in the everyday life of each man. Thus it happens that the "commandments" and directions given in many of these documents are susceptible to criticism on the ground of seeming unduly familiar," or even of seeming "to bring God down to the level of mankind." Some have exerted themselves in criticizing both the language and the sub-

jects treated; evidently considering that such "defects" as they profess to have discovered must effectually discredit all claims to divine origin. Without attempting to support any conclusion whatever regarding their origin or character, one must insist that, assuming as actual such intimate divine interest in human affairs, it would be difficult to maintain a criticism on either the language or contents of any of them. This seems true for the reason that, if there are to be any revelations at all, we evidently could not suggest any more appropriate media for God's communications to mankind, unless, indeed, we contend that university English could be the only form of our vernacular proper in the mouth of God, or that generalities are the only concerns that could possibly occupy His mind. At any rate, we find revelations strongly suggestive of those repeated by Joseph Smith, in point of familiarity of speech and rigorous insistence on details in the directions for the building of Noah's ark, of the tabernacle in the wilderness, for the making of the clothes of the Jewish High Priest, etc. Indeed, any infidel "rationalist," wishing to dispose of the provisions of these Biblical revelations, and to demonstrate that they are "not adapted to suggest a divine origin," might express himself in precisely similar language to that used by our author in raging against "Mormon sacerdotalism":

"It pictures God as inconceivably narrow, technical, and lacking in magnanimity. No one but a grand master of red tape, a being a thousand times more concerned about method than about the interests of those to whom the method applies (*cf.* Exodus xxviii), could be imagined to make the destiny of the race depend on a few external performances of a priesthood, in any such degree and manner as the Mormon teaching assumes. (*cf.* Numbers xvi, 3 et seq.) It is almost a marvel that the Latter Day Saints themselves can respect a God who rests the well-being of the rational and moral creation (*cf.* Numbers iii, 5–13) on that ridiculously contracted pedestal." (*cf.* Leviticus, iv–vii.)

"**A Smile of Incredulity.**"—However, in treating of the revelations of Joseph Smith, our author con-

cludes that many of them are adapted "to provoke a smile of incredulity," and remarks that "things of trivial import, matters which ordinary common sense and decent executive ability might be regarded as competent to dispose of, are paraded with the solemn sanction of divine mandates." This is evidently intended to be what he calls a "scathing criticism," but, on the basis of belief in the divine origin in any part of the Mosaic law, it would be difficult, if not impossible, to say consistently that any given "mandate" could not be divine in origin because thus endorsed by common sense, executive ability, etc. Several conspicuous "moral" and ceremonial precepts of the Law of Moses are defended principally because they are "sanitary."

Faults in Revelations.—It is a question, however, as to whether professed revelations, even when dictating merely what should be evident to "ordinary common sense and decent executive ability," are not, in some ways, to be preferred to the devious meanderings of "unassisted reason." Thus, having made the biting criticisms above quoted, he turns to the consideration of a certain "revelation" which, as he claims, "makes a mock of divine knowledge and foresight." This is found in Section 10 of the "Doctrine and Covenants," and refers to the occasion in which 116 pages of the original manuscript of the "Book of Mormon" in the handwriting of Martin Harris—he had transcribed them at the dictation of Joseph Smith—were taken by Harris to show to his family, and never returned. According to the "Mormon" version of this incident, the consequence was that the divine displeasure was visited on Joseph Smith himself, who was deprived of his power to translate the plates, and was severely upbraided for allowing a "wicked man" to mislead him into disobeying the former command to allow no one to take the translated sheets from him. The revelation also states that the missing pages had fallen into the hands of enemies of Smith, who

had formed a plan to so alter them that they would be in contrast to the "retranslation" made from the same source. The revelation adds also that, instead of retranslating from certain plates said to contain only an abridgment of the story of the Nephites, the new matter should be drawn from other plates containing the full account.

Critical Acumen.—According to the view general among the critics of Smith, the true version is that the pages in question were destroyed, or otherwise disposed of, by Mrs. Harris, who was opposed to her husband's interest in the matter. This solution of the situation our author, of course, believes to be "the probable conclusion." He enlarges, also, on the "quandary" into which Smith was "thrown," by his inability to supply "an exact duplicate of the lost pages"—*even though he was merely using Spaulding's alleged manuscript, as our friend believes, and in the end produced a "rendering" which all of Spaulding's "friends" and "relatives" recognized as his writing "from beginning to end"*—and the fact that "he availed himself of a 'revelation' which warned him that designing men had planned to change and pervert the contents of the missing pages," etc., etc. He reaches the apogee in the following display of "rationalistic" acumen:

"How could these designing men tamper with the writing on the specified pages without leaving the marks of their tampering? and how could they expect to accomplish anything without producing the precise manuscript which Harris took away and which was in his own handwriting? How could they make an abusive use of a manuscript which all the known facts indicate was beyond the use or abuse of any party outside the Harris domicile? Manifestly, the Lord who dictated the given revelation had no knowledge of the actual conditions."

The unfriendly reference to "the Lord" is about the only thing in this passage that has any bearing at all on the matter in hand. It reveals the fact that, so far as "Mormonism" is concerned, at least, our

reverend critic "would not believe though one rose from the dead."

Text of the Document.—Of course, to the human reasoner of the year 1915, the particular revelation in discussion may not appear as the most evidently "divine utterance" that he has ever read—if, indeed, he considers himself able to discriminate a "divine utterance" from something otherwise. It may even occur to him to ask why such a revelation was needed at all, even under the conditions supposed by our author. The same question, however, might be asked in a number of cases quite unrelated to the "Mormon" discussion. Suffice it to say, however, the document contains no such implications as our author reads into it. The following is the text of the portion in question:

"Because you have delivered the writings into his [Martin Harris'] hands, behold, wicked men have taken them from you. . . . And, behold, Satan has put it into their hearts to alter the words which you have caused to be written. . . . Because they have altered the words, they read contrary from that which you translated and caused to be written; and, on this wise, the devil has sought to lay a cunning plan, that he may destroy this work; for he has put it into their hearts to do this, that by lying they may say that they have caught you in the words which you have pretended to translate. Verily, I say unto you, that I will not suffer that Satan shall accomplish his evil design in this thing, for, behold, he has put it into their hearts to get thee to tempt the Lord thy God, in asking to translate it over again; and then, behold, they say and think in their hearts, we will see if God has given him power to translate, if so, he will also give him power again; and if God giveth him power again, or if he translates again, or in other words, if he bringeth forth the same words, behold, we have the same with us, and we have altered them: therefore they will not agree, and we will say that he has lied in his words, and that he has no gift, and that he has no power: therefore, we will destroy him, and also the work."—*Doc. & Cov. Sec.* x., 8–19.

All That It States.—As may be seen, this passage merely asserts that certain men had formed a plan of thus manipulating the missing pages, in order to "catch" Smith in a "quandary." It might seem to

be a rather probable attempt in such circumstances—almost as good a "joke," in fact, as the alleged preparation and burial of the Kinderhook plates by a certain Fulgate, whose long delay in acknowledging the "hoax" is, we are told, a condition "far from disposing of the sworn statement." There can be no question, then, as to "how" these people could alter the writing "without leaving the marks," or as to "how" they might "expect to accomplish anything," except by exhibiting the manuscript, which Harris,—an expert chirographist for the nonce,—would detect. Such considerations do not alter the fact that certain men might have attempted to do the very thing specified. Certainly, the success of Howe and Hurlburt, armed only with Spaulding's wretched manuscript, in creating so "strong" a case for their theory that even a man of the acumen of our critic fails to discover its essential rottenness, should embolden anyone to attempt even the stupid job of altering a manuscript. Nor need we be deterred by the "probable conclusion" that the pages in question were "beyond the use or abuse of any party outside the Harris domicile." We find no statement that the "parties" concerned were outside that domicile. It is stated by Joseph Smith that he gave Harris permission, "after much solicitation," to show the pages "only to his brother, Preserved Harris, his own wife, his father and his mother, and a Mrs. Cobb, a sister to his wife" (*History of the Church, Vol. I, p.* 21), although, as stated, "he did show them to others." The pages may never have gone outside his house.

Another Critical Test.—Turning from these "how-could" and "might-have" questions propounded by our critic, we may apply a critical test on the other side of the controversy, and adduce "internal evidences" to assist our judgment on the possible credibility of this particular "revelation." Of course, if Smith had prepared other 116 pages, exact duplicates of the first, it would have been possible for our author

and others to allege this fact as "evidence" that he was all the time reading from the edited manuscript of Solomon Spaulding, and that the achievement was "only too simple." If, on the other hand, Harris' original writing had been preserved, altered or not, it is only fair to suppose that many old "neighbors," and other persons of avouched "integrity and reliability," could have been found to support some presentation of the affair that would have been discreditable to Smith. The document under consideration continues the subject as follows:

"Behold, I say unto you, that you shall not translate again those words which have gone forth out of your hands; for, . . . remember it was said in those writings that a more particular account was given of those things upon the plates of Nephi. . . . Therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of King Benjamin, or until you come to that which you have translated, which you have retained; and behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. . . . Behold, they have only got a part, or an abridgment of the account of Nephi."—*Sec.* x, 30–31, 39, 41–42, 44.

The "reign of King Benjamin" mentioned above is not reached until the end of the 156th page of the ordinary edition of the "Book of Mormon," where it is stated, "I, Amaleki, was born in the days of Mosiah; and I have lived to see his death; and Benjamin, his son, reigneth in his stead" (Omni, vs. 23). The story does not begin, however, until the 158th page, with the chapter entitled "The Words of Mormon." With 157 pages, therefore, including, on the average, 425 words to the page, we have a total of nearly 67,000 words. If the passage above quoted asserts, as seems to be the case, that the "reign of King Benjamin" marked the limit of the matter given to Harris, we find that there was a very decided "abridgment" in this 116 pages. An ordinary untrained writer can get about 200 words on a sheet of "foolscap" paper. This would give us, for the 116 pages, a total of about 23,000 words, somewhat

more than one-third the total for the matter preceding this episode in the "Book of Mormon," as we have it. It should fill about 55 pages of a printed book of the size of the edition of the "Book of Mormon" given above. So there was either an "abridgment" or an "enlargement." Let our friends tell us which it *must* have been.

"**Empty Vaporings.**"—Our critic then proceeds to discuss certain "predictions which the course of events has stamped as empty vaporings." Among these he specifies the passage, "Not many days hence the earth shall tremble and reel to and fro as a drunken man, and the sun shall hide his face." [But, as he tells us, nothing of the kind has yet occurred: therefore, Smith vapored emptily.] He also finds "an equally poor venture" in the apparent prediction of the impending destruction of New York, Albany, and Boston made in Section lxxxiv, 112–115. [Of course, these cities are still standing: ergo, etc., etc.] The unfairness of his "condemnations" will be apparent on quoting the passages. Thus:

"Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come; For not many days hence and the earth shall tremble and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig tree. And after your testimony cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of the waves of the sea, heaving themselves beyond their bounds."—*Sec.* lxxxvii, 86–90.

There is no need to quote more to show that these references are made clearly to the end of the world. But, in spite of their positive eloquence and real literary merit, one passage is torn from its context and held up as an example of "fake prophesying."

Why is it necessary to abuse facts and evidence, in order to discredit a "false prophet"?

New York Still Standing.—A very similar line of comment is evoked by the second example above quoted. In this case also, a passage from the text will show the real meaning. Thus:

"And the bishop, Newel K. Whitney, also, should travel round about and among all the churches, searching after the poor to administer to their wants by humbling the rich and the proud; . . . Nevertheless, let the bishop go unto the city of New York, also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abolishment which await them if they do reject these things; for if they do reject these things the hour of their judgment is nigh, and their house shall be left unto them desolate. . . . And verily I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings unto the great and notable cities and villages, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days."—*Sec.* lxxxiv, 112, 114, 115, 117.

If the context of this passage can be made to imply any other reference than to the end of the world, or to an indefinite future, it will be in place for a rational man to comment on it as a "poor venture in prophesying." There was probably an excellently good use of this very kind of "criticism," when, as we read of a certain august event in human history, "false witnesses" accused the Saviour of saying, "I am able to destroy the temple of God, and build it in three days." Such twistings and misrepresentations of the words of another man are dreadful crimes, even against a proved criminal, even against a "false prophet."

"The Borders of the Burlesque."—A few more books like the one under discussion, and the public will have an opportunity to see how great and able a man has, for so long a period, been hidden from view beneath an overwhelming load of lying "affidavits" and of false charges made by implacable enemies. People will then understand that the wrath of

a nation has not been leveled at a person of "indolent and vagabondish character," but at a giant, of whom, be he good or evil, his enemies have always been sorely afraid. Yet, some of them affect to laugh at his utterances. Thus:

"The borders of the burlesque are sometimes approached, not to say plainly crossed over, as, for instance, in the revelation ordering the details of a stock company and the erection of a boarding house at Nauvoo."

A Boarding House Built!—Of course, with proper handling of materials, almost any subject may be presented in a ludicrous light. Indeed, as may be said, some things to be ridiculed need only be described: other things must be misrepresented or burlesqued. At first sight, it may seem very absurd that a revelation should be given "ordering the erection of a boarding house." It may seem fairly uproarious, also, that sundry persons should be required to "take stock" in the enterprise. Boarders might have seemed more important than shareholders. Again, however, must our risibilities be suppressed, and our "just disdain" be confounded by quotation from the original text. Thus:

"Let my servant George, and my servant Lyman, and my servant John Snyder, and others, build a house unto my name, such an one as my servant Joseph shall show unto them; upon the place which he shall show unto them also. And it shall be for a house for boarding, a house that strangers may come from afar to lodge therein; therefore let it be a good house, worthy of all acceptation, that the weary traveler may find health and safety while he shall contemplate the word of the Lord; and the corner stone I have appointed for Zion. . . . And let the name of that house be called Nauvoo house, and let it be a delightful habitation for man, for a resting place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this corner-stone thereof; that he may receive also the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls." —*Doc. & Cov. Sec.* cxxiv, 22–23, 60–61.

The expression "corner-stone of Zion" refers to the city of Nauvoo, and not to the house in discussion. The balance of the document between the passages

quoted relates to the building of the temple. Later certain persons, among them Joseph Smith himself, are directed to contribute to the building of the "boarding house." So the ludicrous element consists entirely in the use of a term, "boarding house," which is a familiar and very commonplace combination. Its associations are sufficient to blind the eyes of a man "of great industry and broad learning" to the fact that the objects in contemplation were the reverse of trivial and commercial. The object was quite as necessary and quite as laudable as that prescribed, by divine command, relating to the "cities of refuge" among the Israelites (Numbers xxxv). Furthermore, these same cities had, as a part of their functions, precisely the same provision of a home for strangers as our critic finds so "ludicrous" in this connection. (See Numbers xxxv, 15.) If "everyone that killeth any person unawares" is to be provided with a refuge, why is it absurd that suitable quarters should be prescribed for "the weary traveler . . . while he shall contemplate the word of the Lord"?

"Truly Ridiculous."—Still, our author insists on continuing his ridicule of the beliefs of some of his fellow-men, perfectly well aware that there is nothing "funny" about his own beliefs. Thus:

> "Truly ridiculous is that revelation made to appear which appointed John Whitmer historian" (D. and C. xlvii) "when it is joined with the subsequent dismissal of the appointee with this contemptuous characterization of him by Smith and Rigdon: 'We never supposed you capable of writing a history.'" [*Reference to Millennial Star,* xvi, *p.* 133; *cited by Linn, p.* 114.]

Why does our author, and his mentor, Mr. Linn, also, consider this matter so "truly ridiculous"? If the document were a divine revelation, how is the personal opinion of "Smith and Rigdon" quotable against its provisions? The obvious answer is that, from the standpoint of "reason," one would suppose that a divine appointment to any office would involve no miscarriages of judgment, such as would evoke the

kind of "contemptuous characterization" just quoted. In the study of the Scriptures, however, we find that this is not the case—whatever may be the explanation. Poor Mr. Whitmer's failure in the office of historian —it seems, indeed, to have consisted in his apostasy, following dissatisfaction on other grounds than his inability "to write a history"—was a small matter by the side of Judas Iscariot's failure in the office of apostle. Nor did any say to Judas, "We never supposed you capable," etc., since, as we are told, he had already gone "to his own place." Before we fling sarcasm against such cases as that of Whitmer, let us grapple with the problem of Judas, and the reason for his call to the apostleship. Even with the recognition of his predestined part in the tragedy of Christ's betrayal and death—and he had the grace at least to repent his act, even if he hanged himself— "reason" can unearth no clear explanation of the necessity of including him among the apostles. Christ Himself is believed to have made reference to him, when He said, "and one of you is a devil" (i.e. an "adversary").

Unfulfilled Prognostications.—As we have shown before this, the attempt to deal with revelations or with professed revelations, after the manner of ordinary concerns of life—by the data of "reason"—must be a failure. If there is no revelation whatever, the arguments used by our author are perfectly well taken. If, however, there is any revelation, in the Bible or elsewhere, it would be difficult, indeed, to see how that any professed, or pretended, revelations could be discredited, because of apparent failure to meet conditions known to us. The true test is a very different one. Still, we read passages like the following:

"That a man much given to prophesying should occasionally make an approach to picturing a future unfoldment is no ground for surprise. We are therefore far from discovering in Joseph Smith's alleged prediction respecting the Civil

War (D. & C. lxxxvii) any token of prophetical vocation. Not to emphasize the fact that the prediction seems not to have been published till long after its ostensible date (December 25, 1832), it could easily have been suggested by the slavery agitation going on at that time, and especially by the nullification ordinance of South Carolina, which was passed in that very year and was a matter for earnest discussion at the time the revelation purports to have been given. Moreover, the forecast of the Civil War was conjoined with prognostications that had no fulfillment. What really is disclosed here is a pretender whose venture happened to be partially successful."

The text of the document under discussion is as follows:

"Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. . . . For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war: and it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; . . . Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."—*Sec.* lxxxviii, I, 3–5, 8.

Of course, the reader is at liberty to see here a reference to the Civil War, which began with the secession of South Carolina, or merely a lot of possibilities based on the "nullification" of 1832. We cannot fail to remember, however, that there were serious complications with foreign powers following the close of the conflict; some of which, like the Alabama claims controversy, might have led to bloodshed. The remainder of the document seems to refer to the "last times," and its relevance to the preceding portion is not completely obvious. [In some connections such a fact would be held to argue that portions of the docu-

ment had been lost.] Before seeing here, nevertheless, a "pretender" and a "partially successful" venture at prophesying, it would be well to remark that very many prophecies concerning the troubles that, as stated, will "shortly come" upon the earth, are by no means completely fulfilled. We read in Matthew xxiv, 3–44, a lengthy prophecy of the last times, accompanied with predictions of stars darkened and severe upheavals, probably earthquakes, and the clear statement that the Son of Man should then appear. Furthermore, it is distinctly stated that "this generation shall not pass, till all these things be fulfilled." Now, it is not perfectly obvious that these predictions have been realized, even on the supposition, made by some expositors, that they refer to the destruction of Jerusalem by Titus. An "infidel" critic might add in the very words of our author, that this "forecast . . . was conjoined with prognostications that had no fulfillment."

Polygamy Reached.—One notable thing about the book under discussion is that the author says nothing about "polygamy" until the 78th page—there are only 151 in all—and then introduces it as an "evidence" of inconsistency, as showing a flat contradiction to the principles stated in the "Book of Mormon" (Jacob ii, 27–28) and of the "Doctrine and Covenants" (Sec. xlii, 22). It may be that, as between these utterances and those of the revelation of July 12, 1843 ("D. & C." cxxxii), there really is such a conflict that, as our author remarks, "no wit of man can reconcile them." As already seen, the "wit of man" is by no means the highest judge in the matter of revelations. It will be unnecessary, therefore, to attempt a "reconciliation." If, however, we are desirous of being really critical, and not merely captious, the following passage from Joseph Smith's journal may be of assistance in obtaining his point of view on this particular point. He writes:

"Gave instructions to try those persons who are preaching,

teaching, or practicing the doctrine of plurality of wives; for, according to the law, I hold the keys of this power in the last days; for there is never but one on earth at a time on whom the power and its keys are conferred; *and I have constantly said no man shall have but one wife at a time, unless the Lord directs otherwise."—History of the Church, Vol.* vi, *p.* 46. (Oct. 5, 1843.)

The statements in this passage seem to be in accord with the "revelation" permitting plural marriage ("Doc. and Cov." cxxxii, 39), dated July 12, 1843, in which it is distinctly stated that David took his many wives under the authorization of "Nathan, my servant, and others of the prophets who had the keys of this power" (*i.e.* of permitting a man to marry more wives than one at a time). This point illustrates an important difference, in the "Mormon" view, between authorized plural marriage and "spiritual wifery," and other irregular unions with more than one woman at a time. This subject will be more fully explained at a later place.

Content of the Revelations.—In reading such a book as we have been discussing, the general uninformed reader might reasonably conclude that the book of "Doctrine and Covenants" is merely a collection of doubtful attempts at prediction, coupled with a number of trivial matters, commercial concerns, etc., made impressive by the alleged sanction of divine authority. The truth of the matter is that the few passages chosen for "criticism" by our author are far from being typical of the book or of its contents, just as predictions and business matters, even of the most essential variety, are by far the smallest part of any valid system of religion. The test of the real religious leader is not to be found in his persuasive powers, his influence with people, his ability as an executive, nor even in his assumed power of foretelling the future. It should be sought in his actual contributions to the life of righteousness and in helpful lights on God's will and governance. Any

really critical test should include a full consideration of these matters.

Peculiar Merits.—In order, therefore, to supplement the deficiencies shown by our author as a qualified critic, we will proceed to show that the conclusions, which he professes to draw from a few (apparently) carefully-selected passages, are neither accurate, critical nor fair. Whatever may have been the character and motives of Joseph Smith, or of any of his associates, whatever may be said for or against the Church founded by him, or against the people composing it, or against any of the beliefs that they may hold, the fact remains that a really critical test must involve a distinct recognition that the collection of documents included in the book of "Doctrine and Covenants" possess a singular merit of their own, when considered as means of teaching doctrine, imparting counsel, or promulgating standards of conduct. In many places, also, superior literary merit may be discerned, in spite of sundry errors of diction, etc., which seem to have crept into the copy. The conclusion to be drawn from these facts, after a critical test that is really and intelligently critical, is that these documents were prepared and published by an intelligent, even a singularly intelligent, man, who is honestly interested in advocating a high standard of sentiment and conduct, and who, whatever may have been his personal defects in any particular, positively does not appear as a vulgar and corrupt charlatan, nor even as a man who exercised his gifts of leadership for any but the worthiest ends.

Economic Solutions.—In this connection it is in place to call attention to the fact that, in the foundation of the so-called United Order, or Order of Enoch, in 1832, Joseph Smith actually encompassed the end of solving the persistent problem of poverty in the principle of "consecrated property," administered by each man for the benefit of the community, himself

included. This lofty ideal, which was partially brought to actual realization through considerations of a peculiarly religious character, proclaims at once the earnest and able thinker and reformer, even if not the prophet, as is claimed. These principles, highly suggestive and consistently Christian, may be read and understood from Sections 78, 82, and 104 of the "Doctrine and Covenants." They deserve better from candid minds than to be left concealed behind the obscuring raillery of religious and economic impotence. Even when this principle of "consecrated property" was found to be too "radical" a measure for the world of the present day, a substitute was promulgated in the doctrine of tithing, an institution which has been consistently maintained even to the present, voluntarily and entirely without compulsion, by all consistent adherents of the system founded on the teachings of Joseph Smith. Of course the enemies of "Mormonism" have enlarged upon the "oppression" of the people, which, as they allege without competent proof has been practised in the carrying out of this custom, but the fact remains, curiously enough, that certain other bodies, notably the Methodist, have seriously considered adopting the institution of tithing for the support of their own activities. Several books on the subject have been published, and may be purchased from Methodist book-sellers. Why the principle should be "righteous," when advocated by Methodist writers and discussed by Methodist ecclesiastics, but an "evidence of oppression," etc., etc., when practiced consistently and successfully by Latter-day Saints, is a question that demands an answer from some intelligent critic of religious doctrines and institutions. It is to be remembered, however, that the "Mormons" have always held that the institution is of divine establishment solely upon the authority of this same book of "Doctrine and Covenants" (Sec. 109), in which numerous fault-finders, miscalled "critics," have found the "patent evi-

dences'' of sham and fraud, which we have discussed above.

The ''Word of Wisdom.''—But the actual value of the doctrine that, in the perfectly-restored Church of Christ, which the Mormon Church claims to be, there must be a restoration also of authoritative revelations and the other ''gifts of the spirit,'' so often discussed by St. Paul, but so persistently discredited by certain religious sects among us, is to be seen in the persistent and effective imperative inhering in revelations touching conduct. Thus, while the mass of the so-called ''Christian'' world—as if there could be a ''Christian world'' that was not ''conformed'' to Christ—is struggling with ''social,'' ''economic,'' and ''moral'' problems that should never have emerged in communities of rational, let alone ''sanctified,'' human beings, we find that a large and representative portion of the Mormon Church membership maintain a consistent adherence to the principles of temperance, as relates to the harmful use of alcohol, tobacco, tea, coffee, and even meat foods. That this is true is eminently well attested by such candid writers as Phil Robinson, Gunnison, Stansbury, Charles Ellis, and Dyer D. Lum, all non-Mormons. Even the writer under discussion, as the result, we may assume, of some study of the subject, admits (p. 147): ''A rather favorable report may indeed be made respecting their temperance habits and business honesty,'' offset, however, as he asserts, by alleged ''easy divorces'' and occasional ''forced marriages''—neither of which are peculiar to ''Mormonism.'' We may seek, therefore, for the real source of this enthusiasm for ''external morality'' as expressed in abstinence from harmful and unhealthful drugs and stimulants. We find it in the so-called ''Word of Wisdom,'' the holiest and most highly esteemed of all of Joseph Smith's utterances, which appears as Section 89 of this same book of ''Doctrine and Covenants.'' In this document we read partly, as follows:

"Not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints. Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days. . . . Strong drinks are not for the belly, but for the washing of your bodies. And, again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And, again, hot drinks [tea and coffee] are not for the body or belly. And, again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature and use of man. . . . Yea, flesh also of beasts and of fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold or of famine."

Although, as some writers have claimed, these principles, sane, scientific and righteous as they must be understood to be, were promulgated before the medical profession had fully awakened to the harmfulness of drugs and the essential error of over-eating in flesh foods, it must be recognized that the imperative behind this document lies in the consistent belief that it embodies a "thus saith the Lord."

A Rational Theology.—We need only mention in passing the lofty spiritual and intellectual flights found in various parts of this book, embodying an evident intention to formulate a "rational theology" —embodying a "revelation" that really "reveals" in the terms of human comprehension—and a sane eschatology, in complete harmony with the teachings, or at least the wording of Scripture. Conspicuous among these may be mentioned Sections 76 and 121, also numerous shorter passages in the various documents found throughout the book.

A Pioneer Reformer.—In order to demonstrate the order of authority to be argued from the actions of Joseph Smith himself, acting in apparent accord with the avowed principles of his professed revelations, we

may remark that he appears there as a conspicuous and efficient reformer along several lines. He was at least seventy-five years ahead of his time as a practical reformer of social and moral conditions. Thus, among his first acts, after the chartering of the city of Nauvoo, Illinois, he proposed an ordinance touching the sale of liquors that is worthy mention as an example of real statesmanship. With no thought of prohibiting the traffic in the sense of a "prohibition that does not prohibit," and might be regarded by some as "oppressive," he recommended that the sale of spirituous liquors be permitted, with the remarkable proviso that no one should be allowed to sell such in quantities of less than one gallon. While, as may be understood, few people would care to purchase so much as a gallon of whiskey, it is very evident that this ordinance strikes at the very root of the liquor evil by making all tippling impossible. It might be well to consider whether this suggestion, even from "so ignorant a man as Joe," may not contain a clue to some really statesmanlike reform in the matter of intemperance. His outspoken opposition to slavery was expressed in equally intelligent suggestions, as is attested by Josiah Quincy. While opposing the hysterical excesses of the narrow-minded abolitionist element, whose brainless agitation advertised their own self-righteousness at the expense of a civil war and thousands of valuable lives, this "ignorant man" Joseph Smith advocated openly that the government pass laws abolishing slavery, but arranging to reimburse the slave-holders for the "property" purchased by them in good faith. This same suggestion was made, as Mr. Quincy tells us, by Ralph Waldo Emerson, eleven years later. So the compiler of the "Doctrine and Covenants," which as certain writers assert, contains nothing that is of value, was eleven years in advance of Emerson! Smith also promulgated an ordinance of toleration in his city of Nauvoo, while all the other sects were fomenting disorders

against him. Why is it necessary that this man should be so persistently slandered and misrepresented by "enemies," who will not even take the trouble to investigate his history and doings, except through the medium of writers who would not credit him with a decent trait, if it were at all possible to abuse or ridicule him? There may have been some meaning after all in the words of Christ: "Woe unto you when all men speak well of you; for so did their fathers to the false prophets."

The Church Organization.—The book of "Doctrine and Covenants" contains also the fundamental principles of the wonderful organization of the Mormon Church, which has excited comment from all classes of writers. There is no need of paying attention to the exponents of "just disdain," who pretend to find in this organization only the instrument of a "minute official oversight," since competent examination of its principles reveals the fact that it is nothing of the kind. Without going further into the details, however, we may assert positively that the principle of constant association and cooperation involved in this organization—whatever else may appear—lends the impetus for a very real and vital order of personal righteousness, a very practical and effective sympathy in suffering and trouble, a very evident discouragement to all that savors of misdoing and hypocrisy, and an unparalleled impetus to the faithful performance of duties having the sanction of religion. If, as we may suspect, Christ intended his precepts on the duty to one's neighbor to have as wide and lively acceptation as those that refer to the service of God in religious ordinances, it is reasonable to assert that he contemplated some institution that should enable them to come into vital and necessary activity. In default of information to the contrary, also, we may assert that a well-organized community, founded on a religious sanction, furnishes the best imaginable means for accomplishing the end mentioned. If this Mor-

mon organization lacks the sanction of divine authority, which it claims, it must be contended that its promulgator certainly seized upon the best available medium for securing the ends of practical righteousness, and elaborated its details with a skill and efficiency that are nothing short of marvelous.

Evidential Value.—In considering this organization in a truly critical light, however, we are compelled to recognize that it also makes a wonderfully vivid appeal to the informed mind for its title to being precisely what it claims to be—the very organization, completely restored, that was promulgated by Christ Himself and continued by His apostles. Historically speaking, this claim is dignified into the proportions of a real "difficulty." Like the Catholic Church, this organization has a central visible headship, which is recognized as the channel of divine authority in all matters "pertaining to faith and morals"—nor is there any doubt in the mind of the critical historian that the Papacy is as old as the second century, Protestant claims to the contrary, notwithstanding. It contains its subordinate organizations, the Twelve Apostles and the order of the Seventy, which are those founded by Christ Himself, and, as argued by Eusebius and others, were intended to be permanent. It has been claimed that the Catholic Church perpetuates the Seventy in the College of Cardinals, although not clearly perpetuating the apostolic body. It recognizes, also, the proper, or normal, priesthood of all believers—that is to say, it assumes that all believing men shall accept ordination to some order of the priesthood. Many things in the history of the Apostolic Church might lead the candid critic to the conclusion that then also was this same rule in force. Indeed, it may be argued directly from the organization of the Roman Catholic Church, which, whatever may be alleged to be its failures in other particulars, may logically be held to embody the "remnants," at least, of the organization of the primitive

Church. Thus, from the inculcation of ascetic and celibate ideas, which some historians profess to trace from definite causes in the early Church, it may be possible for us to see how that a Church having this theory was actually "withdrawn from the world," making its membership proper to include the celibate priesthood and the religious orders, both male and female, who alone seek for the fulness of the "holy life as demanded by the Gospel," and leaving those who do not follow this "life" simply "men of good will," to whom the benefits of salvation are to be given, under certain conditions, through "obedience to the law." Were it not for this "law of celibacy," and were the demands of the Catholic Church to be so modified as to be possible in the world of humanity —instead of holding to an ideal of "transcending the world"—there can be no doubt that the organizations of the two Churches, the Catholic and the "Mormon," would be so far assimilated that the identity of origin and purpose might reasonably be suspected.

A Surprising Parallel.—It is unnecessary here to inaugurate a controversy as to whether the Catholic Church has, or has not, departed from the original teachings of Christ. It is quite certain, however, that the "mangled Romanism" of all Protestant bodies furnishes no clue to the character of the original Church, while their total neglect of anything like efficient organization of the rank and file of their "membership," and the limiting of the "ministry" of religion to a professional class are direct impediments to vital religion—and of the lack of this very thing the exponents of all of them complain. It is curious that so strong a parallel as this may be drawn between the organization of Catholicism and that of "Mormonism"; also, that "so ignorant a man as Joe" should have created it. It may be that, after all, he "builded better than he knew." But this is very close to what he claimed in his own behalf.

CHAPTER THREE

THE "RATIONAL TEST" REASONED OUT

Reason and "Rationalism."—The "rational test," so-called, is rather an argumentative test, which is a very different thing. Its first claim is that the system under discussion is discredited "by the superstitious and intemperate appeal of the founder to the instrumentality of magic." This "magical" element is supplied, of course, by Smith's claim that the *Urim and Thummim,* which he mentions among the other articles given to him with the plates of the "Book of Mormon," were effective, in some manner not specified, to the work of translating the ancient record through the "gift and power of God." This claim strikes our friend as intolerable, and encourages him to remark:

> "To suppose that an antique language can be translated into any kind of English by means of bits of mineral substance is to canonize the queer"; also, as a subsidiary argument, "How instruments that act mechanically can enter into partnership with the free movements of a human mind they have not explained."

Urim and Thummim.—Because of the considerations above mentioned, and a few others of the same description, our author seems to think that the "irrationality," hence also the untruthfulness of the account is fully demonstrated. It might be well, however, to examine the matter somewhat, in order to discover as far as possible precisely what is, or could be, the truth of the claim under any circumstances. As is familiar, the *Urim and Thummim,* as mentioned in the Bible, were objects of uncertain use attached

to the breastplate of the high priest. They are mentioned in five passages (Exodus xxviii, 30; Leviticus viii, 8; Deuteronomy xxxiii, 8; Ezra ii, 63; Nehemiah vii, 65). In two other passages (Numbers xxvii, 21; I Samuel xxviii, 6) the word *Urim* occurs alone. That these words connote some objects of sacred significance is undoubted. Thus, in the first passage, we read: "And thou shalt put in the breastplate of judgment the Urim and Thummim; and they shall be upon Aaron's breast, when he goeth in before the Lord." Similarly, in the two latest passages, we read that the "children of the priests" were commanded that "they should not eat of the most holy things till there stood up a priest with Urim and with Thummim" (Ezra ii, 63; Nehemiah vii, 65). These instruments had also a function for the purpose of "inquiring of the Lord," although where mention is made of this the word *Urim* alone is used. Thus, "and he [Joshua] shall stand before Eleazar the priest, who shall ask (counsel) for him after the judgment of Urim before the Lord" (Numbers xxvii, 21); also, "And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets" (I Samuel xxviii, 7).

What We Know of Them.—Apart from these passages our knowledge of these sacred instruments is limited entirely to surmise and the occasional analogies to instruments of apparently similar significance among other peoples than Hebrews. By literal translation the words seem to mean "lights" and "perfections," or, as some have suggested, "light" and "right." But these apparent meanings seem to help us very little in forming a judgment as to the use or construction of the objects so designated. There can be no doubt, however, that they were important elements in the priestly dress, also that, as seems to be involved in the passages quoted, they were used in some way as means for learning the divine will, or for obtaining counsel or direction. In the attempt

to establish the essential absurdity of Joseph Smith's professed use of some instruments called by these names, our author makes the following indefensible statements:

"Smith's pretense that he was supplied with the venerable Israelite instrument, the urim and thummim, in no way alleviates the incredible magic involved in the alleged transaction. For the scholarly verdict is that the use of urim and thummim among the Israelites was only a solemn form of casting lots, a means of deciding between the simple alternatives of yes and no. Moreover, the fact is to be emphasized that in the great prophetical era of Israel no recourse seems to have been had to urim and thummim. The lofty-minded men who had a well-grounded confidence that the Spirit of God wrought in them had no use for such insensate tools as are claimed to have been employed in the origination of the 'Book of Mormon.'" [*Foot note reference to the article "Urim and Thummim," in Hasting's Dictionary of the Bible.*]

Merely Lots?—We may notice here that, while several commentators have advanced the opinion that the instruments in question were in some sense a means of "casting lots," such opinion is by no means the "scholarly verdict" in the premises, nor even the most probable conclusion. Apart from the passages of Scripture already cited, we have no clue to the significance or use of the instruments beside the opinions of Josephus and one or two rabbinical writers, who seem to be guessing and surmising quite as entirely as any critic of the present day. In the two passages above quoted, at least, we find no warrant for the "yes and no" alternatives. Is it possible that we are to suppose that Eleazar's inquiry of the Lord for Joshua was merely some kind of fortune-telling performance, to be determined by a means comparable to turning a card or spinning a coin? In the latter connection, however, it seems impossible that any such meaning should be given to the "asking after the judgment of Urim." Saul, as we read, received no answer from the Lord, either by dreams, by Urim, or by prophets. Yet, failing with these "insensate tools," as our author irreverently terms the instru-

ments, we learn from the immediate context that he consulted a certain woman who had a "familiar spirit," and that she was able to bring up an apparition of the dead Samuel. Of him Saul inquired as follows: "God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee that thou mayest make known unto me what I shall do." It is very evident that a man in Saul's quandary could be satisfied with no mere "alternatives yes or no." Nor can we see why it could be that mere "insensate tools" should fail to give some kind of an answer, any more than how a spun coin could fail to show "heads" or "tails" when brought to rest.

Sacred Instruments.—The truth of the matter is that the instruments were of sufficient significance and sanctity to warrant their authoritative inclusion in the breastplate of the high priest, and to be mentioned as divine media of intelligence in other passages. If, then, God saw fit for some reason as inscrutable to our critic as to the rest of us, to endow them with such value, it is quite evident that the captious arguments above quoted have no relevance to the discussion. Nor is the statement that the prophetical writers of the Old Testament seem never to have used such "insensate tools" of the slightest significance. If God chose in old times, or in the nineteenth century, or at any other period, to decree a special sanctity and use to instruments known as *Urim and Thummim,* to the Ark of the Covenant, to the ceremonial robes of the priests, or to burnt offerings or altars, it is very certain that His reasons for so doing are not of such a character as to be plain to every amateur logician who chooses to assert his puny judgments of door-yard facts, as against the total unknown content and significance of the universe. Naaman the Syrian is to be healed of his leprosy only by dipping himself "seven times" in the River Jordan (II Kings v, 10), nor, as the context suggests, is

the apparent "absurdity" of the procedure to be considered an argument against it, although, as no one would pretend, need we suppose that the water of this river was ever a "panacea" for the ills of the flesh. God chose to use this means to accomplish His end in this case. He also chose to use the *Urim,* the Ark, and other sacred objects for special purposes in other connections. That is all there is to be said. If, in similar fashion, He chose to endow with a knowledge of an ancient and alien tongue a man possessed of certain material "tools," His action may seem to have been "irrational," but that is evidently His concern.

What Smith Said.—Whether or not, the "translator" of the "Book of Mormon" either had or used such instruments, his claim in this particular is not to be discounted by its "irrationality," but solely on the basis of relevant fact. How he used, or professed to use, these instruments, we have no clear statements in any of his writings. Nor need we accord an authority greater than the surmise of uninformed associates to the assertions of Whitmer, and others, that they were used after the manner of the "peep-stones" or magic crystals, so familiar in the magical and divining procedures of all ages. The element of the bizarre and irrational is not imported by the statements of Joseph Smith. His references are mostly as follows:

"He [the angel Moroni] said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the sources from whence they sprang. He also said that the fullness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants; also that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted 'Seers' in ancient or former times; and that God had prepared them for the purpose of translating the book." —*History of the Church, Vol.* I. *p.* 12.

After receiving these instruments, as he relates, his use of them is frequently mentioned, both in the work

of "translating" the record on the golden plates, and in "inquiring of the Lord." If we admit the possibility of revelation at all, or of the authenticity and authority of the passages of Scripture mentioning the *Urim and Thummim,* it would be difficult to see how the question of "rationality" could enter. We are concerned simply with a judgment on facts in the case of Joseph Smith—as to whether his claims to a revelation are authentic. If, on the other hand, we deny revelations, consequently also, the authority of Scripture, it seems needless to waste time in discussing the further "absurdity" of "insensate tools" or "gigantic spectacles."

"Scathing Criticisms."—In continuing his argumentative "test," our author vents the following paragraph:

"A criticism scarcely less scathing holds against the procedure attributed to the Lord in relation to the plates of the 'Book of Mormon.' Why should he have been so wonderfully concerned to keep them hidden away from human sight? Apart from the message which they contained, what were the plates but old metal? and, when once the message had been transcribed, of what possible use could they be except as an accessible test of the fidelity with which the transcription, or translation, had been made? To charge the Lord with keeping them out of sight on the score of their sacredness is to charge him with patronizing an arrant fetichism. Things are sacred in proportion to their fulfillment of useful offices. Old metal hidden away from sight is fruitful of no worthful result whatever. God could not possibly have any motive for the hiding. The motive was altogether with Joseph Smith. The rational inference is that he represented the plates as forbidden to the sight of men just because he had no plates, at least none that could endure critical inspection for the briefest interval."

Any reader who may be unable to discern the fact that this paragraph contains nothing that is either "criticism" or "scathing," need only read it a second time. Of course, when one is willing to consider that the account given by Joseph Smith *might,* under conceivable circumstances, be true, he must discern the fact that there is no answer to the question as to *why* the Lord should be "so wonderfully concerned" to

keep the plates hidden, any more than he can conceive an answer as to *why,* as it is recorded in I Samuel vi, 19, the contents of the Ark of the Covenant should be held to be so secret that the "men of Beth-shemesh" were smitten "with a great slaughter," because they had looked into it. Again, as our critic evidently intends to say, we may think, possibly, of no other value to the alleged plates of the Mormon record, after translation, than to serve as a "test of fidelity," etc. We might even consider him correct, so far at least as any human judgment can discern, in asking "of what possible use could they be," after "the message had been transcribed." We should be obliged to ask, however, "of what possible use" could the tables of stone, inscribed by Moses at Horeb, be "after the message was transcribed." Yet the tables of stone—of no value, as our critic might assert, than "old stone"—were the sole contents of the Ark at one period (see I Kings viii, 9), and were an essential part of the contents, for the seeing of which sundry men were smitten, as just stated. If our friend retains any belief whatever in the truth of the Old Testament record, it seems difficult to see how he can escape accusing the Lord of "patronizing an arrant fetichism." Why cannot a man arraign the "impostures" of Joseph Smith without also casting discredit on the plain statements of the Hebrew Scriptures?

God's Motives!—There are very many things in this world, quite apart from the sphere of religion or religious discussion, which we cannot understand or explain. There is also a wide margin, within which one may be entitled to his opinion on the truth or untruth of allegations, even in matters authoritative. When, however, a man deliberately makes such a statement as this—"God could not possibly have any motive for the hiding"—it is well to maintain a discreet silence, lest, forsooth, we "cast a stone" at one of the Almighty's chosen confidants. Who is this that dares

to set limits—"rational" limits, also—to the "motives" that may lie in the mind of God? Could Joseph Smith, or any other person, be he "impostor" or "scholar" only, presume more utterly on the long-suffering of God than one who could vent such a solecism? If this critic wishes to discredit the claims of Mr. Smith, and of the Church founded by him, let him do so by a "rational test" that is sanely rational, but, when he injects such items as this of "news from the front," it is merely dismal. One "false prophet" is enough in a single century.

Evolution Disregarded!—At the point in his criticism at which we left him, the Doctor is ready to attack "Mormon sacerdotalism." He finds this "irrational" in the "artificial basis of authority which it imports by its intemperate stress upon isolated divine workings, upon baldly supernatural or quasi-supernatural interventions." He also states, utterly without attempt at conclusive demonstration, that the system under criticism "virtually ignores the great truth that the Holy Spirit may be operative in and through the historic process, and thereby bring forth most precious and substantial results." He also states that this system is "disinclined to see any token of divine revelation" in the "advancing and deepening convictions which lift civilizations up," etc. He bewails the teaching that, as he interprets it, "God must break into the world by a formal manifestation and give a formal message through a specific mouthpiece, or he must stay out of the world and keep silence." Why will a professed "scholar" and "theologian" write such things as these in criticism of some system which he wishes to oppose? Precisely as if he were deliberately writing for ignorant and prejudiced people, and expecting that no one would read him who should attempt to analyze his arguments, we find that he uses against "Mormonism" precisely the arguments that "infidels" used to urge against the various systems of Christian

theology. What are the particular examples of this "breaking-in" of which "infidels" complained so feelingly? They are, notably—as specified in the formularies believed to be authoritative, before our "spiritual pastors and masters" entered upon the mad career of fatuity, in which they have "heaped to themselves teachers, having itching ears," and have been "turned unto fables"—such events as the delivery of the divine commission and the law of righteousness to Moses, the calling and sending of the several prophets to deliver special messages at various stages in the history of Israel, and, as the culmination, the coming of Jesus Christ to be the Saviour of the world. Certain Protestant writers have argued that the great upheaval of the sixteenth century, commonly called the "reformation," was another point at which God "interposed providentially": similarly, the "Mormons" hold that the professed authority and mission of Joseph Smith was another example of the "way in which God works." In spite of the half-baked philosophies of a few modern "thinkers," who seem to be inspired with the desire to appear "liberal" and "scientific," there is no particularly strong argument for the contention that the "historic process" brings forth "most precious and substantial results," apart from the spreading influence of an agency already introduced by a direct "interposition" of divine activity. Thus, we have been accustomed, until within a very few years, to read that the "progress of civilization," including even the material things, have resulted from the "leaven of Christianity" in the world. Nor is the real teaching of the "Mormon" theology in any sense different from this. It holds to the necessity of divine revelation, introduced in the form of intelligible messages—such as emanate from and come to all intelligent beings—at certain definite times. It holds also to the doctrine of "dispensational providences," which has been urged by others, and according to which the social,

moral and other orders of development at certain periods are characteristic of the order of institution inaugurated at its start. If, as our author complains, the "Mormon" teaching is that "God works out nothing through the historic evolution," it must be confessed that it is in a far safer position, in all Christian consistency, than is a teaching emphasizing "historic evolution." In admitting this "chemicalizing" influence of "providence" in the "historic evolution," we are treading upon the ground preempted by the advocates of a mechanical theory of the universe, including religion, rather than standing consistently on the Christian assumption that the relations between God and man are the relations proper to beings mutually possessed of intelligence and the ability of self-expression. However, the system to which our author objects insists most strenuously and fundamentally on the teaching that the "visible church," as it receives it, is the divinely-appointed medium for conferring the "gift of the Holy Ghost" [this is mentioned in the New Testament] and the other "gifts of the Spirit," which shall fit each recipient to become a centre of the "leavening influence" that shall be able to effect the purification and perfection of human society. Virtually the same claim is made by the advocates of Catholicism, in behalf of their own Church, but Protestants have generally erred most conspicuously in the assertion that "spiritual gifts" were the exclusive feature of the early Church, and have been done away in the centuries succeeding.

Revelation Narrow!—In order to support his indefensible statements in these matters, the Doctor quotes a lengthy passage from Orson Spencer to the effect that "if no man can know a minister of God without revelation, then no large body of men can know him," and that opponents of Joseph Smith are not "credible witnesses" on the ground that "they have not the gift of revelation." Now, no matter whether this position is consistent or not, it is quite

evident that our author's use of the quoted passage is perverse. It does not argue to the conclusion which he is attempting to establish with regard to the teachings of the Latter-day Saints. As to the meaning probably attached to the word "revelation" in Spencer's letter, we may refer to the previously-quoted utterance of Joseph Smith himself, in setting forth his understanding of the nature and authority of a prophet in the words, "the testimony of Jesus is the spirit of prophecy." Now, just where the element of "intemperate stress upon isolated divine workings" appears, in such a passage as this, it would be difficult indeed to see. As a matter of fact, the charge, so far as it involves anything not entirely intelligent and Christian, is no more to be urged against the system called "Mormonism" than against any authoritative formula of belief published in the days of faith.

"Polygamy" Narrow.—Of course, the arguments advanced by our author lead naturally and easily to a vociferous condemnation of the professed revelation legitimating "polygamy," and afford opportunity for a new effluvium of erroneous and indefensible statements. Thus he finds fresh examples of the "narrowness" of the alleged "Mormon" point of view, and its complete disharmony, as he asserts, with all that could consistently be called "Christian." He says:

"By virtue of the monogamic ideal which shines forth from the biblical revelation (in spite of its record of polygamous practice in certain instances), by respect for the great principle of equality of male and female in Christ, by an irrepressible sense of the injustice of condemning a devoted wife to take up with the mere fraction of a husband, by a recognition of the natural conditions of true heart devotion and real conjugal unity, Christians came universally to condemn polygamy and to cast it out as incompatible with a decent civilization. All that, from the Mormon standpoint, counts for nothing. Joseph Smith said that he had a revelation legitimatizing polygamy, and his word ends the matter. God demonstrated his will in this so-called revelation. In

the working out and deep implantation in a Christian civilization of the family ideal his will in no wise came to expression."

Our author evidently believes that this paragraph, like some of the others in his book, contains a "scathing criticism." With no intention, however, of arguing upon the merits of the doctrine or practice of "polygamy," we must insist that, supposing it to be the very apogee of abomination, it is unfair to expect a candid and informed reader to derive this view from any such orgy of generalized inaccuracies as is seen at this place. Not only must we insist that an exclusively "monogamic ideal" is very dimly, if at all, perceptible in Scripture, being embodied in no plain and unmistakable condemnation of a plurality of wives, but also we cannot refrain from commenting unfavorably on the quality of "exegesis" that holds up "ideals" on the alleged authority of obscure or ambiguous texts, while ignoring the plainly expressed teachings and commands of Christ, which, if followed, could have forestalled all the difficulties of human life on earth. According to Christ, the Church should have other and broader functions than are proper to a mere "purity society," always condemning "sins of the flesh," while condoning or ignoring evils quite as great and quite as heinous in other directions. As for the remainder of his denunciation, it is necessary only to remark that the considerations mentioned by him positively were not the ones that determined the lawmakers of Christendom to discourage polygamy, and this any student of history may verify for himself. As to the injustice, as he expresses it, of "condemning" a woman to "a mere fraction of a husband," it seems proper to say that the "Mormon" wives are entitled to no particularly strong sympathy from the rest of the world, on account of their sufferings, real or hypothetical, because of "polygamy." Not only did they support it by the vote, given to them in 1872, in the hope that

they would legislate the institution into non-existence, but they are, and always have been, the most outspoken advocates of its practice, testifying to the "peace" and "happiness" to be derived from what, as they state, they accepted as a divine institution. They have repeatedly, and with indignation, repelled the well-intentioned efforts of their fellow-countrymen and countrywomen to teach them the "higher truth." Our author's brief irruption into the sentimental and romantic would scarcely awaken the appreciation of the women of "Mormondom."

Sad Consequences.—As if unsatisfied, however, with all the other "scathing" things already said, our author writes at another place a few pages further along:

"It cannot be overlooked that the scheme of plurality of wives is branded with selfishness and injustice. The number belonging to the male and to the female sex respectively is too nearly equal to make it possible for men to multiply wives without diminishing the chances of their fellows to enter at all into marital relations. A selfish plutocratic hierarchy might conceivably be pleased with the license of the harem system; but men who recognize the demands of equality and justice can discover no apology for such a system."

In spite of the alleged approximate parity in the numbers of males and females in the average human community, we find no particular justification for any such conclusions as are contained in the above quotation. Thus, in America in particular, the number of unmarried women is constantly increasing. Indeed, in many aspects of the matter, we seem to be begetting a race of women devoid, as a rule, of all desire for marriage, even for the hallowed joys of motherhood. That very many such women are not normal is scarcely surprising, and their influence upon growing girls, in the distorted views of life that are growing among us, is regrettable. Whatever they may think of the matter, or whether the present order of things involves "injustice" for them, or not, it is evident that it would be to the distinct advantage of

society as a whole could it be arranged that the number of "old maids" could be reduced by recruits to the ranks of wedlock and maternity. Among "Mormons," whatever may be the explanation, there are found no such unnatural sex-antagonisms as are so sadly rampant in other parts of the world. It may be said that these people are, in fact, and quite apart from "polygamy," the real pioneers in the cause of equality for the sexes. Of course, as need not be said, the real objection to "polygamy" rests upon no such grounds as our author gives in the two previous quotations. Methodist and Presbyterian agitators had no design of stopping injustice of any such orders. Indeed, their persecutions of the "Mormons" date from a time many years before even Joseph Smith dreamed of polygamy. This fact must not be forgotten.

Marriage for Eternity.—In order, however, that others may escape the misapprehensions under which our author evidently labors, it will be desirable to explain, as briefly as possible, the precise teachings and evident considerations contemplated in the document known as the revelation "On the Eternity of the Marriage Covenant," dated July 12, 1843. This document states that a very superior degree of blessedness in the world to come shall be inherited by those who accept the solemnization of eternal marriage at the hands of God's accredited representatives; that, in fact, such shall inherit the "divine nature," and be called "gods." It specifies distinctly that a marriage covenant not so solemnized, specifically "for time and for all eternity," cannot persist beyond the confines of life, "until death do us part"; for "all contracts that are not made unto this end, have an end when men are dead." The statement is also made that such "covenants, contracts, bonds, obligations," etc., must be "made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed." [This refers probably, also, to the sev-

eral other "sealing ordinances" performed in "Mormon" temples.]* Now, a marriage so solemnized and considered must appear to be an "indissoluble contract" *par excellence,* a veritable apotheosis of a sacramental union. As a corollary, however, it is stated that this same power and authority is qualified to seal for eternity more wives than one in the covenant, precisely as "Abraham received concubines, and they bare unto him children, and it was accounted unto him for righteousness."

Marriage a Sacred Order.—Two things are to be stated in explanation of this apparently incomprehensible glorification of eternal marriage: (1) that marriage, as the condition of procreation, under the authorization of divine institutions and authority, is in a very real and tangible sense a religious function, a form of priesthood, in fact, involving high and lofty responsibilities, as we shall presently explain: (2) that the contracting of a marriage for eternity, under conditions authorized by God, involves presumptive exercise of a very superior form of faith in the reality of the life to come.

As a "Sacrament."—Under the first head, as we may understand, it is not accurate to class the doctrine as "phallicism," or the deification of the procreative function in nature—a term, by the way, that involves a suggestion of the highest opprobrium in the mind of a sectarian writer of the ordinary calibre—for the very evident reason that it is not the act or function of procreation that is extolled, but the high and lofty use, as believed, to which it is put, or consecrated. It is made, in fact, according to the representations of Latter-day apologists, an instrument of salvation in a very real sense. This may be understood, as follows: The Latter-day Saints hold to the doctrine of "baptism for the dead," claiming as Scriptural authority, in part, St. Paul's famous passage (I Corinthians xv, 29), which they interpret

* See James E. Talmage's "The House of the Lord," pp. 108–109.

as authority for the doctrine that the proxy baptism of a believer in this world can avail in behalf of any spirit in the world of the dead who shall accept the Gospel "preached also to them that are dead" (I Peter iv. 6).* On the other hand, they hold that the spirits of mankind have existed from eternity with God, since "intelligence, or the light of truth, was not created or made, neither indeed can be." (Doc. & Cov. xciii, 29.) Hence, as the true believer has a duty to his dead, to perform, in their behalf, the necessary ordinances of salvation, so, also, he has as his duty to the unborn to provide for them the opportunity of birth into the fulness of Gospel conditions. Such a belief as this readily takes such a corollary as "plural marriage," or "polygamy." We can understand, at least, the feelings of those who claim to have entered into this "holy order" from a sense of duty, or "for conscience' sake." That this ideal involves the highest and sanest order of continence should be expected, and this very thing is urged upon all young men in Latter-day Saint organizations, not merely as a condition desirable to health and general well-being, but also as a high religious duty. This statement cannot be denied, and is fully attested by all candid observers of the "Mormon" system and polity.†

As a Pledge of Faith.—Under the second head, we need only apply to the convictions and beliefs of Latter-day Saints the very kind of explanation that would be used in explaining the doings and beliefs of any persons or sects, with whom we are in full sympathy. Also, as we may say, the explanation will be quite as accurate and representative. The emphasis laid upon the sanctity of a marriage contracted for eternity, and the belief that it is a very real introduction to the dignities of "godhood," or

* The claim is made, however, that this doctrine has been reaffirmed by modern revelation. (See Doc. & Cov. cxxiv, 28–41; also "The House of the Lord," pp. 82, 86.)

† See Richard F. Burton's "City of the Saints," pp. 427–429.

supreme blessedness in the life to come, lies less in the mere act of marrying than in the implied obedience to the law of the priesthood—this word is understood to imply "power and authority given to men to act in the name of God"—and this law should move a man to behave as though he were already the possessor of eternal life and an inhabitant of the celestial kingdom. His action in this regard differentiates him from one who, in marrying or any other act of life, has regard only to this world—"until death do us part." If, then, the act of contracting a marriage for eternity be not a mere conventional acquiescence in accepted custom in the premises—even then, conceivably—it certainly both evidences and augments a firm and vivid faith in the reality of life beyond death, and in the sufficient authority of God's appointed priesthood, of which every man should properly be the possessor. The claim to a godlike heritage in the world to come is justified, then, in view of the fact that a man so conforming to the law asserts his claim as an inhabitant of the heavenly life, thus, literally, in one of the most vital acts of his career, actually laying hold on the promises of God. (*cf.* I Timothy vi, 12; Hebrews vi, 18–19.) But, on the other hand, where other noble and excellent people, either from lack of faith, or from ignorance, have not thus conformed to the demands of the law, it is said of them that, in Scripture phrase, "they are as the angels of God." These considerations explain in part the apparent confusion of high virtues of other orders with the discussion of marriage in the document above quoted. It also reveals in an eminent sense the real genius of "Mormonism," that sanctity does not consist in vain ascetical attempts to "transcend" the world of human life, but, actually and with magnificent courage, in the godlike effort to raise the world itself to the heights and glories of the divine ideal.

The Marriage Ideal.—The recognition of some such thought as this of the marriage relation and its sig-

nificance must have been in the mind of Susa Young Gates, when she wrote on "Mormon" family life, as follows:

"Nowhere on the face of this wide earth is the love of husbands for their wives and wives for their husbands so intense, so thrilling, and so divine as it is here in Utah. Men go by the hundreds into prisons, by thousands into willing exile, rather than sacrifice the hearts of their beloved companions. Women cheer them in this determination, separating for this life in the glad hope of an eternal reunion, which no law, no court of public opinion, can ever deny to them. To be true in this life through trial and separation is preferred by these faithful people to the breaking of solemn covenants."—*North American Review, March,* 1890.

The Apostasy of Christendom.—Our author, however, has thought of a new word that sounds very well to him, and he proceeds to ring changes on it through the next few pages of his book. This word is "narrowness," and, as he supposes, it applies again to the "utter disparagement which exponents of Mormonism have been wont to visit upon the Christian world at large and in the crying up of their own system as possessed of sole legitimacy," etc., etc. To be sure, as we may acknowledge, the fundamental principle of "Mormonism" is that Christendom has become apostate from Christ, and that, in the foundation of the Church of Jesus Christ of Latter-day Saints, the lost perfection of the Gospel was restored. Apart from this belief, "Mormonism" becomes merely one of the numerous sects of Christian name with peculiar tenets. Nevertheless, all that it says about traditional Christianity is no more and no worse than the Catholic Church says, or, at least, believes, about other bodies; nor any more violent and uncompromising than the things said by Protestants about the Catholic Church. Thus, as expressed in the book of Homilies of the Church of England, the Protestant contention is that "Laity and clergy, learned and unlearned, all ages and sexes and degrees have been drowned in abominable idolatry, most detested by God, and damnable to man, for 800 years and more."

Quite "narrow" that, also! And written at least three centuries before "Mormonism" appeared to disturb the complacent "righteousness" of the clergy! It is far less than 300 years, also, since Protestant sects were speaking very similarly about one another. Why, if Protestants may use such abusive language about the Catholic Church, is it reprehensible in "Mormons" to hold or express similar opinions about the Protestants themselves? If, again, "Mormons" are blinded to the "sterling worth" of other sects, why is their attitude materially worse than the "just disdain" of the wiseacres who can see no good whatever in "Mormonism"? If reprehensible and unreflecting "narrowness" were the sole possession of "Mormons," it is altogether certain that such books as the average anti-Mormon diatribe would not be written.

"Subservient to His Scheme."—Our author, however, still pursuing the subject of "Mormon narrowness," proceeds to remark: that "the founder [of Mormonism] set the standard of self-appreciation at the highest notch by representing God Almighty as entirely subservient to his scheme, and bound to bless whomsoever he might bless, and to curse whomsoever he might curse." [Reference to Doc. and Cov., Sec. cxxxii, 47.] This is, of course, the very kind of sentence that one would not expect to hear from a determined opponent of "narrowness," let alone a man of broad learning. If delivered by an "infidel," who stands outside of all sects and creeds whatever, one could excuse it as a "sharp thrust at superstition," but in the mouth of a man who has his own sect to defend, and who is a "scholarly" defender of it, at that, it comes with very poor grace after all the verbiage just read on the subject of "narrowness." The remark is characteristically anti-"Mormon," however, also characteristically Protestant. But it is Christianly indefensible. Whatever our author, or other Protestants, may have to say upon the proposi-

tion that what he calls "sacerdotalism" is to be considered the "ceaseless foe of Christianity," the fact remains that Christ Himself established this very institution to the extent, at least, of imparting the power of "binding and loosing" (Matthew xvi, 19; xviii, 18) and of "forgiving or retaining sins" (John xx, 23). The latter seems to be somewhat in the line of "blessing and cursing" with the authority of God. Nor would it be consistent to state that, in adhering to these rights, the Apostles could be accused of "representing God Almighty as entirely subservient to [their] scheme." To be brief, it represents the very element of sufficient authority in matters doctrinal and religious that is the principal source of strength in both the Roman and the "Mormon" churches, but, neglecting which, Protestantism has fallen a ready victim to modern "revised theologies" and general spiritual impotence. It may be that the founder of Mormonism was "presumptuous" in recording that God had endowed him as above specified, but it cannot be denied for one moment that he hit the very central point of Scriptural Christianity, which so many others have both neglected and reviled.

Korah's "Scheme."—Speaking of "schemes," however, we have seen very many of them in the systems of such "reformers" who have arisen to offer the "penny dips" of their own opinions to enlighten the world upon the things of God. All of them have resented the teaching that there must be a visible and permanent seat of authority in religion, and in so doing have only reenacted the sad error of Korah and his company, who said to Moses and Aaron: *"Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the Lord *is* among them." (Numbers xvi, 3.) As it transpired, however, according to the Scripture narrative, the Lord's view was to the contrary of their contention. Indeed, it may not be too much to say that the difference be-

tween a man making the claims to divine authority on the basis of this professed revelation of Joseph Smith, and one denying his right to make it, is that the former holds to what should be the function of a Church organized, in this particular, in harmony with the requirements of Scripture, and the latter trusts in his reason, which tells him that this is "not God's way of doing things." Others than Joseph Smith have made themselves chargeable with "representing God Almighty as entirely subservient to [their] scheme."

Piety and Literature.—However, in spite of all this, our author animadverts as follows: "A Church that has been so nearly powerless to emulate the wealth of the Christian world in a deeply spiritual literature and in shining examples of piety simply makes itself ridiculous when it puts a ban upon Christendom and claims a monopoly of the kingdom of God on earth." This is a well-worded and forcible sentence, but slightly wide of the mark, as the saying has it. Not even "Mormons" disregard the "deeply spiritual literature" mentioned. Indeed, many of them enjoy it, so far as they have read it. As for the "shining examples of piety," no one could wish to discredit them—although, like Noah, Daniel and Job, "they should deliver but their own souls by their righteousness, saith the Lord God"—but one can only regret that the brilliancy of their "shining" is in "inverse ratio" to their frequency. [Why, if literature and piety are the tests, do Protestants "put a ban" on the Roman Church, which excels in both?] Why does our author "play up" the "piety" and the "literature," and neglect to mention how that traditional Christianity has promoted cooperation and brotherhood among men; has abolished vice, misery, poverty and war; has made most of the people under its influence fit to stand among the "sheep" at the right hand of the Judge (Matthew xxv, 31–46)? Because our author is an intelligent man, and he

knows full well that there is nothing to be said in support of such claims. For this reason do the critics of the average sect have an unanswerable argument. The "Mormon" ground of "disparagement" lies solely in the words quoted by Joseph Smith from the mouth of God Himself, as he states—"They draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men: having a form of godliness, but they deny the power thereof." If the Doctor can prove that God must have been misquoted in this saying, he has done much to discredit the man who claimed to have quoted Him, also of the people who have followed this man's leadership.

Mormon "Priesthood."—Of course, our author makes the mistake in his criticisms of assuming that modern "liberalistic" Protestantism is so evidently the "true Christianity" that anything contrary to its claims and assumptions is, *ipso facto,* to be regarded as "false" and reprehensible. Thus, he enlarges greatly upon "sacerdotalism," as manifested, supposedly by the Mormon "priesthood." He is even inclined to find in this "priesthood" the highest reach of his bitterly detested "ecclesiasticism." All his arguments on this score, however, are, like the arguments to the same effect uttered by other anti-"Mormon" writers, to be discounted from the fact that they are used as applicable to the understanding of the word, "priesthood," as a set of men claiming and exercising priestly authority, instead of the state of being a priest, or the office and dignity of a priest. The latter sense is the one in which the word is oftenest used by Mormons, and the former sense is almost never to be understood in their books and discourses. Thus, while we may agree with our author in the contention that a priestly class or caste, as in ancient Egypt or India, for example, may operate to the oppression of the non-priestly portion of the population, it is evident that no such objections could be urged

against such a system as Mormonism, in which every man in good standing should, properly speaking, hold the priesthood in some degree, in either of the two orders, the "Melchizedek" * and the "Aaronic." The authority for these two orders is drawn, supposedly, from Hebrews vii, where Aaron is taken as the type of the "lower priesthood" and Melchizedek as the type of the "higher," which is also known as the "Order of the Son of God." Although, as a matter of fact, about 90 per cent. of the male membership of the Church hold some grade of ordination in either the one or the other of these two "priesthoods"—the organization of the Church is such that the central source of authority is lodged in the First Presidency and the Twelve Apostles, who are the governing bodies in matters both spiritual and temporal. As to whether these bodies always govern justly, or not, or as to whether the order of government, which all Mormons claim is based upon the expressed will of the entire Church membership, voting four times each year, is really "democratic," it is unnecessary to argue. Suffice it to say that the allegations of "oppression," etc., have never come from members of the Church, but always from busy-bodying outsiders, or else from bitter "apostates," who have, as a rule, sought to avenge some personal grievance—often they are not the "injured parties"—at the cost of making representations about this organization, which they know to be untrue. The advantages of the Mormon organization, miscalled the "hierarchy," are so numerous that a candid study of the subject could not fail to discount the stock charges in the mind of any intelligent student.

Mormon "Materialism."—From this matter, our author lapses readily to the old charge that the theology of Mormonism is to be detested as teaching that

* This name is spelled in this manner in the authoritative literature of the Mormon Church, which follows the rendering given in the Old Testament.

God possesses a material body. Thus, he quotes with disapproval the teachings of Joseph Smith upon the subject:

"Not only did he [Smith] proclaim the doctrine, so constantly repeated by his followers down to this day, that 'the Father has a body of flesh and bones as tangible as man's,' but he ruled out spirit as distinct from matter. These are his words: 'All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes. We cannot see it; but when our bodies are purified we shall see that it is all matter.'" (*Doctrine and Covenants,* cxxxi, 7, 8.)

He also finds it surprising that "as recent a writer as James E. Talmage" has found it possible to write: "I submit that to deny the materiality of God's person is to deny God, for a thing without parts has no whole, and an immaterial body cannot exist." ("Articles of Faith," p. 48.) He comments on the fact that the "Mormons have felt a degree of hesitation to apply the like description to the Holy Spirit," but remarks that "they have been under practical compulsion to ascribe a body to the Holy Spirit, only one of a vague sort, like a widely extended vapor, gas, ether, or peculiar species of fluid." Continuing to enlarge upon a subject on which he has evidently expended no pains to arrive at the meanings involved, he asserts that "the materialistic phase of Mormonism makes a congenial basis for the polytheistic phase. A god who is nothing more than a parcel of matter . . . is neither so high in nature nor so inclusive but that he may very well have many associates." He also finds "such a multiplicity of gods as threatens to be wearisome to contemplate."

Mormon "Polytheism."—Dreadful indeed are the things which he finds here! He also uncovers yet lower depths in quoted passages from the speculative writings of Orson Pratt, and one or two stray sentences from the sermons of Brigham Young, as if these were authoritative in every sense. In opposition, however, to all his allegations, which are evidently quite the reverse of what should be made by a

careful and candid student, it is sufficient to say that he has utterly failed to grasp the fundamental idea at the basis of this so-called "materialism." It is evident that in ascribing a "material body" to God the Father, the formulators of Mormon theology had three ends in view: (1) to escape from the inevitable conclusion that "spirit as distinct from matter" will be conceived by the average mind as negation or "nothingness"; (2) to represent God as in some intelligible sense "real"; (3) to conform to the Scriptural statement that Christ is the "express image of His person." What is the philosophical description of matter? That it is the "constant possibility, or basis, of perception." If, then, as stated in Scripture, the saved souls of humanity "shall see him as he is" (I John iii, 2), it is inevitable that we conceive him as visible, audible, and probably, also, tangible; hence, in so far, representable in terms of material properties and sensations. It is the "spirit" of which the "bodies" of God, angels, human spirits, etc., consist [not the "breath" or energy of God's power and presence] that is thus stated in terms possible to the comprehension of human minds. For the same reason, it is that the Holy Spirit is not said to possess a "material body." He is defined as the "fullness of mind, glory and power," possessed in common by the Father and the Son, and constituting their unity, which shall be shared also by all true believers (John xvii, 21), who shall thus become "partakers of the divine nature" (II Peter i, 4); for "Is it not written in your law, I said, Ye are gods" (John x, 34). It is all in the Scriptures, which also contain nothing about a God, who is definable as a "being without body, parts or passions," a mere philosophical whimsey with no intelligible meaning. Dreadful, however, would our author have us suppose is the conception of a God, who, as he chooses to say, "is nothing more than a parcel of matter, subject to the limitations of body, and having occasion to move from

place to place." Remember that long enough to derive the notion of Mormon "crudity," then you may take up any of the great confessions of Christendom and read what they have to say. Here, for example:

"Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day. . . . so that two whole and perfect Natures, that is to say, the Godhead and the Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man."—*Articles of the Church of England,* iv *and* ii.

We may understand, therefore, the essential "crudity" of the conception of God, which our author has been attempting to criticize, and has included in his general denunciation of "narrowness" and "rank sacerdotalism." Are we to understand that Christ is still believed to be "Very God," or has that teaching also been "improved away" by "scholarship"?

Christian "Polytheism."—The assertion that Mormonism teaches not only "materialism," but also "polytheism," or the plurality of gods, verbally, at least, has some justification in the standard books of the Mormon Church. Actually, the accusation, in the sense in which it is intended, shows both narrowness and spite and also ignorance of the real teachings of Scripture. As a matter of fact, the use of the term "gods" in Mormon literature evidences two things: (1) that, with the belief in the eternity of the human spirit or "intelligence"—this is to be argued from several of the passages of Scripture believed to teach "fore-ordination," since "God is not the God of the dead [or unexistent], but of the living"—which might seem to justify the belief that this spirit is essentially divine; (2) to accord with the words of Scripture as quoted above. Such a teaching as this is not "polytheism" any more than the doctrine of "eternal marriage" and its corollaries is "phallicism." A careful study of the words of Christ and

His apostles will reveal the fact that, in a very real sense, the supreme salvation consists in becoming "partakers in the divine nature." That the use of the word "gods" is eminently Christian in this connection may be illustrated from the following quotation from the writings of the late William T. Stead, himself an admirer of Mormon teachings:

"I had been trying," he says, "to write a letter to a poor girl who had been rescued. She was finding the new life very dull and was in danger of falling back, and it was suggested that if I were to write to her it might have some influence over her for good. I left the letter unfinished to attend morning service [he was then in jail for some political offense], and was looking down from the organ-loft on my six hundred fellow-prisoners when I heard a voice: 'Why are you telling that girl to be a Christian? Never tell anyone any more to be a Christian. Always tell them to be a Christ.' My mind revolted, and I said: 'What blasphemy.' But the voice went on: *'The word Christian has become a mere label covering much of self, little of Christ.'* . . . I pondered the matter deeply. I wrote to all those on whose judgment and spiritual insight I felt I could rely—to Cardinal Manning, to Hugh Price Hughes, to Josephine Butler, to Benjamin Waugh, and others. What would these spiritually-minded men and women think of it? With one exception all said: 'These words contain the essence of the Christian religion.'" —*Quoted in "My Father" by Estelle W. Stead.*

As we may readily understand, when the Mormon —and Christian—doctrine of "polytheism" is thus explained, as the equivalent of both the Christian life and of supreme salvation, our author's expressed fear that there will be "such a multiplicity of gods as threatens to be wearisome to contemplate" involves no very serious danger to our peace of mind. There will not be an improperly large multitude of "gods."

"Blood Atonement."—Our author then turns from "materialism" to the other bogie, "blood atonement," which he also criticizes vigorously. He makes a professed quotation from a pamphlet by President C. W. Penrose on this subject, in which, as he says, the doctrine is supposedly based on Hebrews ix, 22—"without the shedding of blood there is no remission of sins"—

and states, truly enough, that this passage involves no such teaching. He neglects to state, however, that Penrose's unread lecture claims other and better authorities for the doctrine that, under specified circumstances (Hebrews vi, 4–6), "it is impossible to obtain forgiveness," also that (Hebrews x, 26–29) "he that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?" On the basis of these and other passages, particularly I John v, 16–17 and I Corinthians v, 3, 5, the teaching is that the "Sin against the Holy Spirit," which is identified with apostasy and murder, puts the offender out of the domain of grace and under the Law of Moses, which distinctly specifies that a crime of such gravity shall be expiated only by the destruction of the offender, the shedding of his blood. With true Christian consistency, however, this method of punishment is not regarded as simple "vengeance," nor yet as mere "public policy" in the premises, but, curiously enough, as a new possible avenue of approach to the Mercy Seat—in being thus punished with death, the man has made his divinely-appointed "expiation" for the sin, which, as evidently expressed in the above-cited passages from Hebrews, cannot be included in the Atonement of Christ. Some such idea is strongly suggested in the passage from I Corinthians v, which is as follows:

"For I verily, . . . have judged already, as though I were present, concerning him that hath done this deed, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

"Rational Warrants."—Of course, the significance of this passage hinges upon the meaning of the expression "destruction of the flesh," which may be, as, indeed, it has been, variously interpreted. How, nevertheless, it may be understood in any sense other than public execution, when coupled with the idea of

being "saved in the day of the Lord Jesus," it would be difficult to understand. Of what use, then, is it for a professing Christian to argue, as does the author under discussion, in such words as these:

"As for the rational warrant for the merciless tenet, it is scarcely possible to imagine how any one can suppose that a wise, holy, and righteous God can refuse to be satisfied by the deepest contrition which the human spirit can render, and consent to be appeased only by blood smoking from the ground."

Scriptural Consistency.—Of course, if we are to seek for "rational warrants" for religious doctrines, we shall speedily take leave of all for which Christianity stands, when the Scriptures are accepted as authority. This very thing has been done by hosts of "Protestant" theologists in the frantic effort to be "scientific." The sort of "rational test" as is used in the above passage would not even permit us to believe that God could have "spared not his own Son, but delivered Him up for us" (Romans viii, 32). Evidently the "God of the New Testament"—to use a current phrase—"*can* refuse to be satisfied by the deepest contrition which the human spirit can render, and consent to be appeased only by blood"—the "blood of His cross"—"smoking from the ground"; for, as represented, only in this way has He "made peace"(Colossians i, 20). Indeed, the most acceptable teaching is that Christ "should taste death for every man" (Hebrews ii, 9), and that, apart from Him, every man must fulfil the requirements of the Law by "tasting death" for himself. In this teaching of "blood atonement," it is evident that, as in other "Mormon" teachings, a distinct effort has been made by some one to derive a definite idea from obscure passages of Scripture. The doctrine is consistent with the wording of numerous passages. It is strange that Protestants, professing to accept the Bible as the "sole rule of faith," have failed to discern this fact.

CHAPTER FOUR

THE "PRACTICAL TEST" OF MORMONISM?

Why "Practical"?—In our work of examining, for the benefit of the public, the actual allegations upon which the American people are constantly asked to violate our national guarantees of liberty of conscience and religious toleration, we have discussed already an "historical test," a "critical test" and a "rational test." We come now to a section called the "practical test," probably because no other title was suggested to the mind of the writer. He begins with the following words:

"In taking up the data which make for the practical refutation of Mormonism it is not necessary to bring any sweeping charge against the character and conduct of the Mormons as a body. That a large proportion of them have been better than the system in which they have been ensnared may readily be admitted. Still further, it can be granted that a scheme of minute official oversight, such as is imposed upon the Mormon people, might be—so long as it should find subjects content to remain in a relatively passive state—favorable to the cultivation of a species of external morality. Concessions like these ought to be made by the critic without reluctance. He has no occasion to picture the Mormons as exceptionally bad. He achieves the purpose of refutation in showing that their record is far from being in accord with their enormous claims, that it has been, in fact, no whit better than might be expected of any erring sect inflamed with a special zeal."

On completing all that he has to say of the moral "failures" of the "Mormons," our author repeats the last sentence, and adds:

"The result stands out clearly from the review that the moral record of the Latter Day Saints puts to shame their pretense to be in a preëminent sense the people of the Lord."

Who Are "God's People"?—We may conclude, therefore, that the standards for "refuting" Mormonism involve that the believers in this system are not to be considered as "sinners above all men," but that, on the whole, because of this or that specified error, their title to be "God's chosen people" is seriously vitiated. Lest every reader should not be able to see the essential fallacy of this line of reasoning, we may remark (1) that the shortcomings catalogued by our author are equally chargeable against every body of people whatsoever, and (2) that we may reasonably conclude, on his showing, that the claim to being "in a preeminent sense the people of the Lord" has never been warranted in the case of any set of people that live, or ever have lived on earth. Indeed, as a standard of judgment, this matter of formal conduct must be an exceedingly unsatisfactory one. Human nature is very refractory material at best, even in prophets, apostles and saints, very many of whom are remembered far better for their self-accusings and passionate repentings than for virtues of the commoner varieties. Nor is it always fair to condemn a man, or a set of men, for even practical failures, while utterly ignoring, from the lofty standpoint of graduated "scholarship" all that such have tried to do, even unsuccessfully.

Early Christian Lapses.—However, as it seems, it is vain to attempt injecting a sense of justice into the over-learned, or further, to inquire as to what particular "erring sect," inflamed, or not, with a "special zeal," has exhibited such exceptionally good a record in conduct. The Israelites, as specified in Scripture, from the days of Abraham, were to be known as God's "chosen people," who, in the words of Exodus xix, 6, were, on condition of obedience, to be a "kingdom of priests and an holy nation." Yet, as one might gather from the reading of the history indited by their own writers, their "moral record . . . puts to shame" any such claim. Nor need we

condemn them too severely—they had the failings common to human nature, the very evils against which high standards of righteousness are established. Even the earliest Christians were not devoid of these. Without mentioning the charges of their enemies—many of whom made "tests" in this matter—we may quote the two great apostles, St. Paul and St. Peter. Not only does Paul warn his disciples against "anger, evil communications, filthiness, fornication, foolish talking," etc., (Ephesians iv, 26–v, 6), to "lie not" (Colossians iii, 8–9), not to "bite and devour one another" (Galatians v, 15), but he fears "lest I have bestowed labor upon you in vain" (Galatians iv, 11); bewails their departure from the truth, as taught to them (Galatians i, 6 and iii, 1), and their contentions on this account (I Corinthians i, 10–12), and states (II Corinthians xiii, 10), "I write these things being absent, lest being present I should use sharpness." Evidently, at that time even, human weakness often led to failure. He even specifies an aggravated case of "fornication" in I Corinthians v, 1–5, and fears lest he find among his disciples "debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults," and that some of them may have "sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed" (II Corinthians xii, 20–21). St. Peter also warns against "false prophets" and "damnable heresies" in the second chapter of his second epistle. Evidently, as we must conclude neither the sins of the "old man," nor yet the danger of them, were absent, even in apostolic days. Evidently, of some of the earliest Christians it could have been said, "the moral record . . . puts to shame their pretense to be in a preeminent sense the people of the Lord." How, then, can we consistently condemn Mormons, Methodists, Mennonites, or other people, on any such grounds as these?

Gossip, Apostasy and Filth.—But, what are the

dreadful lapses which, as we are told, so seriously discredit the "enormous claims" of the Latter-day Saints? Are they guilty, as a rule, of the errors mentioned and condemned by St. Paul? Are they prone to "backbitings, whisperings," etc.? Not any of these, although they seem to have been considerably "backbitten." As the first "practical test," accordingly, we hear, on the presumed authority of Dame Gossip, that, in his last days, Smith "was given up to an unbridled libertinism." It would not suit the necessities of an unfavorable "test" to say merely that he had, in assumed obedience to the revelation on plural marriage, taken several wives, since, on the authority of the apostate Stenhouse, "no man knoweth" the number of the "wives of Joseph." It must be said, however, that whether some of these numerous ladies were given to "vain boasting," or, whether all of them were "wives in name only," the fact is indisputable that Joseph Smith left no children—not even any claiming to be his children—except by his "first wife," Emma Hale Smith. This is a nearly unparalleled record for any man "given up to an unbridled libertinism." Whatever he may have done, it is certainly just to point with indignation to such a sentence as this:

"The same candid writer [Stenhouse] avers also that one woman in Utah informed him that the said Joseph taught her that it was the privilege of wives to entertain 'proxy husbands' during the absence of their liege lords on mission."

A Trustworthy Witness?—There is no need to pause for the remark that this unnamed female friend of Mr. Stenhouse is alone authority for the vile insinuation attributed to her. Had this filthy notion actually been a teaching of Joseph Smith, no one would have been in a better position to state it, on the authority also of far higher and better known persons than "one woman in Utah," than this same Stenhouse himself, who, previous to the Godbeite defection, was a member of the Mormon Church in good

standing, also, according to Burton [see "City of the Saints," p. 223], on terms of easy intimacy with President Young. On the assumption that Stenhouse and his wife, both of whom wrote more or less ill of their former Church, are to be credited with the decency that they claim, it is strange that they could for so long a time countenance all the "evils" narrated in their books. A very similar remark applies to the "damaging charges" made by other apostates.

The Shame of Gossip.—But, as it seems, it is superfluous to warn some people of the essential turpitude of gratuitous gossip, and the essential meanness of adding to its currency. Thus, as we find here, further "refutations" of "enormous claims" lie in the words of that gossip-monger, "Rev. Henry Caswall," previously quoted. He, as stated, "records four instances as reported to him, with specifications of place and circumstances, in which the Mormon leader [Smith] was plainly intoxicated." Not satisfied with this, Caswall also quotes his "host," as complaining that, "during the three years . . . since the settlement of the Mormons at Montrose and Nauvoo fourteen robberies, to the amount of two thousand dollars, have been committed on his property." This same loquacious "host" had formerly resided among "heathen Indians," and had "never been robbed," quite like the frontier merchant who left his store unlocked at night, since "there was not a Christian within twenty miles of him." It is a dreadful thing that such a man as Caswall, who visits a place, not to observe its life, good or evil, and make candid and intelligent reports, but to retail idle gossip, should be an accredited minister of religion. As previously indicated, other writers, quite as reliable as this person, have left an entirely different picture of Mr. Smith and his doings.

They Saw Him Drunk.—Nevertheless, as we read William Law "testifies that he saw him drunk on one occasion." Also, in a note, Levi Lewis "testifies that

he saw Smith drunk three times while he was preparing the 'Book of Mormon.'" [Reference to Howe, "Mormonism Unveiled," p. 268.] Further, the "thieving propensities" of the Mormons are evidenced, according to Linn and Sheldon, "in the necessity which the church authorities recognized for public declarations that they did not sanction the practice." It also "seems to be well supported," by the statements of Stenhouse and others, that the Mormons practiced counterfeiting. Also, the vigorous and picturesque denunciations of dishonesty, profanity, swindling, etc., by Brigham Young and Jedediah M. Grant, are cited as "evidences" that such things were common and aggravated among these people. Ergo, their "record is far from being in accord with their enormous claims," on the principle, presumably, that "they who most condemn a fault are pronest to it." All such ill-digested and glibly-argued allegations are merely absurd. They argue less unfavorably against the evil character of the people criticized than against the logicality and fairness of the people who use them as essential elements of an arraignment. Mormonism is here "weighed and found wanting," because some people in Mormon neighborhoods drank whiskey, stole or counterfeited, or because some people said that they did; quite as though Methodism, Presbyterianism, and other sects, had been singularly successful in reducing the average of lapses in such directions.

Sinners Above All Men?—We may remark at this place that the stock charges against the character and behavior of both Joseph Smith and of his associates have been thoroughly epitomized in the book under discussion. As we have seen, however, the offenses with which Smith's youth is charged by no means explain or illuminate his doings or motives in after-life. They are, in fact, "misfit sins." Similarly, when we come to the section of our author's booklet, in which he attempts to "refute" the "enormous claims" of Mor-

monism, we are faced with a precisely similar situation. We hear the mean charges of a few loose-tongued gossips and slanderers, and the self-righteous allegations of men who repeat the accusations of third parties, on the probable authority of still others, fourth and fifth parties, to the effect that this man was seen drunk, or that he taught filthy immoralities, of which no one had ever heard before the publication of the "testimony" of some "lady" or "gentleman." Of course, it will be useless to quote such sayings of Smith as the following, which in the mouths of any other persons, would be taken at "face value." Speaking of temperance, he once said:

"I was informed to-day [Feb. 12, 1836] that a man by the name of Clark, who was under the influence of ardent spirits, froze to death last night near this place. How long, O Lord, will this monster intemperance find its victims on the earth! I fear until the earth is swept with the wrath and indignation of God, and Christ's kingdom becomes universal. O, come Lord Jesus, and cut short Thy work in righteousness."—*History of the Church, Vol.* ii, *p.* 406.

It is also useless, probably, to quote this:

"If a man commit adultery, he cannot receive the celestial kingdom of God. Even if he is saved in any kingdom, it cannot be the celestial kingdom."—*Ibid., Vol.* vi, *p.* 81.

It must be said in all truth, however, that these two passages are only examples of the opinions expressed by Joseph Smith throughout his entire career, and that they are as competent to establish the purity of his character and motives as would similar expressions to clarify the reputations of other teachers and preachers, against the wanton allegations of venomous gossips and slanderers.

No One Exempt.—The author of the book under discussion makes his record of the stock slanders against Joseph Smith with a sense of complete security, apparently, from similar attacks upon his own friends and coreligionists. Although we have contended that such charges as he has repeated establish nothing, and are to be considered with contempt, when

urged against any man professing to be a teacher of righteousness and an exemplar of decency—as being, evidently, merely the effluvium of idle and vicious minds—we cannot refrain from reminding him and the reading public that perfectly similar charges were vehemently urged against the character of John Wesley by certain of his enemies in Georgia. These enemies, among other things, charged him with wantonly trifling with the affections of a young woman of the colony, breaking his promise to marry her, and, after she had wedded another man, declining to administer the Christian sacrament to her, on the ground that she was "not worthy." Of course, we shall hear that these charges have been perfectly refuted and explained—and we believe that this is the case—but we cannot refrain from the remark that, refuted or not, they are eminently illuminating on the motives of the persons so wantonly attacking Joseph Smith. The greater the refutation in Wesley's case, the greater the suspicion to be attached to such charges in the case of Smith, or of any one else. Nor need we hesitate to mention that many Presbyterian writers have argued that John Calvin was not a "common murderer" in consenting to, or procuring, the destruction of his friend Servetus. But if the all-powerful Calvin can be "whitewashed" from this crime, why condemn so harshly the alleged tipplings of Mr. Smith? If it is proper to insist that Smith must have been a drunkard, also an idle, vicious and dishonest character, because certain of his "old neighbors" and sundry "ladies" and "gentlemen" have said so, what are we to say about Wesley, and numerous other professedly righteous men, who have been variously and mercilessly accused? The "testimonies" and "accusations" in such cases emanate generally from depraved and gossiping minds, and are as "conclusive" in one case as in another.

Unprejudiced Testimony.—Turning from the stray allegations of various apostates and enemies of Joseph

Smith and Mormonism, with their accusations of tippling and other common forms of misconduct, which do not seem to require Mormon influence for their commission under ordinary circumstances, we may refer to some scraps of testimony from *non*-Mormon sources, upon the character of the "species of external morality" mentioned by our critic. Its value is all the greater because given in 1881, before "Gentile" influences had become so pronounced and so active in the territory. Thus, in the words of a noted traveler and journalist:

"In Utah the proportion of Mormons to all others is as 83 to 17. In the Utah Penitentiary at the date of the census there were 51 prisoners, only 5 of whom were Mormons, and 2 of the 5 were in prison for polygamy, so that the 17 per cent. 'outsiders' has 46 convicts in the penitentiary, while the 83 per cent. Mormons had but 5!

"Out of the 200 saloon, billiard, bowling alley and pool-table keepers not over a dozen even profess to be Mormons. All of the bagnios and other disreputable concerns in the territory are run and sustained by non-Mormons. Ninety-eight per cent. of the gamblers in Utah are of the same element. Ninety-five per cent. of the Utah lawyers are Gentiles, and 98 per cent. of all the litigation there is of outside growth and promotion. Of the 250 towns and villages in Utah, over 200 have no 'gaudy sepulchre of departed virtue,' and those two hundred and odd towns are almost exclusively Mormon in population. Of the suicides committed in Utah ninety odd per cent. are non-Mormon, and of the Utah homicides and infanticides over 80 per cent. are perpetrated by the 17 per cent. of 'outsiders.'"—*Phil Robinson, "Sinners and Saints," p.* 72.

At another place, this same author makes the following summary of his observations:

"I can assure my readers that the standard of public morality among the Mormons of Utah is such as the Gentiles among them are either unable or unwilling to live up to."—*Ibid. p.* 186.

A very similar verdict in this matter would follow upon a candid and careful examination of the moral conditions existing to the present time. In default of such, however, it is in place to quote public records. According to the reports of the State Penitentiary

for the first 16 years of statehood (1896–1911), there were 1958 commitments for felonies, out of which only 377 were residents of the State, without reference to religious affiliation. Furthermore, out of this total, there were 1210 commitments from Salt Lake, Weber and Utah counties, where the largest number of "Gentiles" are settled, and where "outside influences" are strongest. How great is the "moral menace" of Mormonism!

"The Darkest Crime."—Turning now from the "dreadful record" of alcoholic and predatory offenses, which, as it seems, Mormonism is to be discredited for not eliminating, our author introduces us to "the darkest crime which has stained Mormon annals in Utah," referring to the massacre at Mountain Meadows of a party of one hundred and twenty persons, who were on their way through Utah to California. Although disclaiming any intention of charging the commission of this atrocity to the whole body of the Mormon people, or to their Church, he concludes, in true judicial style, that:

"It is chargeable, however, against Mormonism in so far as this pretentious system furnished in its characteristic teachings such a hotbed for fanaticism as might easily be productive of outrage in the absence of powerful restraints."

Mormons in the Lead.—As the result of his investigations of the matter—presumably in the writings of a few anti-Mormon agitators—our author claims that "two facts are well established": (1) "that Mormons shared directly in its perpetration"; (2) "that the Mormons were the principals in the tragedy," the Indians being only "auxiliaries." Taking the alleged "confession" of John D. Lee as his leading authority in the premises, our author mentions, among his other significant considerations, "the admitted fact that a messenger was sent to Brigham Young to get his decision on the fate of the emigrants," and concludes that this act implied "an assumption . . . that it lay within the province of Mor-

mon power and influence to destroy or to spare the contemplated victims." In view, however, of President Young's reported reply that the emigrants should be allowed to proceed unmolested—it came too late, as it seems—we read:

"Thus the central authority [of the Church] seems not to have been directly implicated in the deed. That it can be excused from condoning and hushing up all reference to it after its commission is far from evident."

Accessory After the Fact.—In other words, if not "accessory before the fact," it must still be considered "accessory after the fact." Nevertheless, in any study of this affair, we must not overlook the following considerations: (1) that the failure of the U. S. courts to indict Brigham Young and other Mormon leaders for this crime was due to no lack of diligence on the part of the federal authorities to achieve this very end; (2) that, although, undoubtedly, John D. Lee, "who fulfilled the rôle of scapegoat and was executed in 1877 for his part in the massacre," could have bought pardon and release for an accusation against Young and others that could have led to conviction, he never made such an accusation. Immediately after the massacre, an investigation was begun by Federal Judge John Cradlebaugh, who, according to reports and appearances of his own actions, was determined to reach the "men at the top." Thus:

"Judge Cradlebaugh, however, was determined to make the Mormon Church responsible for the crime; . . . and in fact for every other deed of blood or lesser depredation committed in his district. His zeal and that of his coadjutors in this direction caused Superintendent Forney to remark, in his report to the Commissioner of Indian Affairs in August, 1859: 'I fear, and I regret to say it, that with certain parties here there is a greater anxiety to connect Brigham Young and other church dignitaries with every criminal offense, than diligent endeavor to punish the actual perpetrators of crime.'" —*O. F. Whitney, History of Utah, Vol.* I, *pp.* 709–710.

That Letter to Young.—If persons so intently determined on accomplishing the conviction of the church authorities failed, in spite of all their dili-

gence, it is certainly fair to suppose that they found nothing upon which they could base a valid charge. In regard to the messenger sent to President Young, it is desirable to call attention to the fact that he was dispatched, not because of an "assumption . . . that it lay within the province of Mormon power and influence to destroy or to spare the contemplated victims," but, briefly, *because Brigham Young was at this time governor of Utah Territory.* [Here, again, anti-Mormonism has smothered facts, for the sake of a rhetorical effect.] The messenger sent out was named James H. Haslam, and he, in 1884, uttered a sworn statement embodying the following passages:

"Word came up to Mr. Haight from John D. Lee, stating that the Indians had got the emigrants corralled on the Mountain Meadows, and wanted to know what he should do. . . . He [Haight] sent for me. He had a message written to send up to Brigham Young, and he wished to get a man to take it up. . . . He asked me if I would take it. I told him I would if it was possible to take it. . . . He gave me the message to read. . . . that the Indians had got the emigrants corralled at the Mountain Meadows, and Lee wanted to know what should be done. Lee at that time was major of what was called the Post, and was the Indian agent."—*C. W. Penrose, Mountain Meadows Massacre, Supplement, pp.* 79–80.

The "Other Side."—Of course, in such an affair, it is well to hear both sides before forming an opinion. The allegations made by persons resident in Utah are to the effect that these emigrants had indulged in various words and acts of contempt and hostility toward the white inhabitants of the territory —having formed unfavorable opinions of Mormons from the preachments of other leaders of "fanaticism," probably—and had incurred the enmity of the Indians by poisoning springs and the carcasses of cattle left in their wake. Such acts, if really committed, show that these people were by no means the most careful and courteous travelers that ever crossed the Territory, and furnish a fair explanation for the fact that, out of all the numerous trains that passed through the country at this period, they alone were

singled out for "severe treatment." One version of the story has it that the whites who participated in the affair, to whatever extent, were drawn into the fight by the fact that the emigrants persistently fired at them, as well as at the Indians. There seems, however, to have been a criminal participation on their part, which was their personal concern, and unrelated to any influences "from above." How their act evidences "fanaticism" and "the absence of powerful restraints" is not clear.

Non-Mormon Massacres.—There have been other massacres in the history of our country, quite as bad as this one, notably the Wyoming massacre, in which the British soldiers brought up bands of armed Indians against white settlements in Pennsylvania, accomplishing the death of many women and children in true aboriginal fashion. Another example, accomplishing fewer murders, but quite as ferocious, was the massacre of Mormon men, women and children at Haun's Mill, Missouri, in October, 1838, in alleged obedience to Governor Boggs' "exterminating order." Here the victims were set upon by one of the numerous Missouri mobs—several of these bodies of "citizenry" were accompanied, or led, by ordained Protestant preachers—and, in spite of the fact that they were mostly unarmed, were fired upon. Also, numerous families who had taken refuge in an abandoned blacksmith shop were shot at through the crevices of the walls, several women and little boys being deliberately killed. It is very evident that there are, in our country, other examples of "hotbed for fanaticism," also some not of Mormon planting. However, since only nineteen people were murdered at Haun's Mill, as against 120, more or less, at Mountain Meadows, we may conclude that "fanaticism" fomented by the tirades of Evangelical preachers is only about one-sixth as bloodthirsty as that cultivated by Mormons and Utah Indians. Such a reflection as this should be valuable to a person of our author's opinions.

Nevertheless, he remarks, in discussing the alleged hostility of the Mormon authorities to the National Government:

"The doings of border communities, provoked, though not in their actual form justified, by the intemperate claims of the strange religionists, afforded no valid ground for reviling and resisting the national government."

Reviling the Government.—There are few really reasonably proven accusations of such "reviling," etc., as a candid examination of the history of Utah should demonstrate. The oftenest quoted instance of this sort of thing lies in the so-called "rebellion" of 1857, which, on the representations of certain persons that an uprising in the territory had resulted in the defiance of the Federal Courts, was the occasion for dispatching a military expedition to Utah. This expedition found that no such state as had been reported could be found in the Territory, and Mormonism missed destruction at the hands of the military.

A "Purely Spiritual Dominion."—Still, as a parting thrust, our author remarks that "disloyalty" would seem to be the logical consequence of the "lordship in which the Mormon hierarchy has declared its right and expectation to figure." He also complains that "a purely spiritual dominion has never been its ideal." Such criticisms come with very poor grace from a representative of Protestantism, which, in the history of our country, has always vigorously attempted to control conduct by the passing of laws intended to enforce obedience to moral standards, otherwise to be neglected, even by Protestants. Positively no sect of them all has held to the "ideal" of "a purely spiritual dominion." Actually, the expression is almost meaningless.

The Glory of God.—That much-hated man, Joseph Smith, once uttered the sentence, "the glory of God is intelligence," and in the foundation of his Church organization he seems to have adhered closely to this idea of "glory." Whatever may be the defects of

himself, or of his Church, neither of them has based religion upon legal compulsion, nor yet upon "revivalistic" excitement—the sole hopes of "Evangelicalism." In this day of "problems," sociological, moral and economic, this organization alone offers a proven method for unifying society and reducing the evils of civilization to a minimum. Smith deliberately set himself the noble ideals of abolishing poverty and, even more intrepid, providing for the personal, moral and intellectual betterment of the membership of his Church. Such ideals are unintelligible to others, who vent their spleen by abusing him, and his message, as though either were reasonably an object of "just disdain." In the meantime, many of their fellows are floundering with the atheistical sophistries of Marxism, as though the Gospel had no significance in solving "sociological problems."

What Mormonism Really Is.—Whether or not Mormonism may be held to be, as it claims, the true Christianity perfectly restored on earth, or whether or not some, or all, of its adherents have fallen short of consistent living up to their "enormous claims," the fact remains that the Church and system in question is most ably calculated to fulfil all the objects and functions of the ideally Christian organization. It contrives, not only to maintain the interests peculiarly concerned with the service of God, in the form of ordinances and the conduct of worship, but it provides also the only efficient mechanism known to history for making the performance of the duties of one man to another—the duty to the neighbor—as actual and thorough as any concerned with the conduct of life. Through the operation of its wonderfully-conceived organization, it promotes association and cooperation in all concerns, and undoubtedly fosters a strong feeling and sense of fellowship among its members. Among practical achievements approximated by this organization are: (1) a widespread interest in religion, its doctrines and ordinances; (2) an ingrafted tendency to cooperation

and common activities; (3) a certain sense of responsibility to one's associates, promoting real fraternal feelings and sympathies, also an unusually high average of personal morality and probity. By such means, while attempting in no sense to alter or modify the organization of society or the institutions of government—as do the usual orders of so-called "social reform" movements and theories—it furnishes a hopeful and practical means of dealing with social and economic problems, without violence, without agitation, and without revolution. If this is not the "divinely-ordained method" of achieving "temporal salvation," it is certain (1) that it works, and (2) that there is no other efficient contrivance known to man for accomplishing the same results. Because the latter proposition is true, we find ourselves distraught by our "problems," social, moral and economic, and no "answers" are proposed for our acceptance that promise any sure and reasonable relief. It is not entirely impossible, when the fallacy and fatuity of our systems of "scientific sociology" have been demonstrated, that, in spite of the numerous misapprehensions, misrepresentations and "scholarly tests," there may be a widespread acceptance of the claim that the solutions of present difficulties of civilization are represented by the system popularly called "Mormonism."

THE END